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THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

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CHECKING YOUR SUMS.

Have you ever longed for a simple, *quick* way to check the accuracy of your arithmetic? Here's a method picked up from a math. teacher in a civilian training course. He got it, he said, not from any professor or book, but from an old codger in the oil fields.

They'd been working on a cement-pouring job and he had to calculate just how great a volume of space the cement must fill. If he got the wrong answer and it were too big, it would mean wasted cement. Too small—a ruined job.

DIFFERENT ANSWER

It was the end of the day. He was tired. He worked the problem three times and each time got a different answer! Then this old codger turned up and told him which answer was right, and how he'd checked it. The method really works.

You may not be in the cement business, but you have income taxes to make out, purchases to add up, budgets to balance, and all the rest of those bothersome mathematical chores, You want to be sure of your answers. Of course, you can go back and check each step, or else do the whole problem over again—or some new ones.

Here's the old codger's method. It's called checking by nines. It provides a perfect check in over 99 per cent. of all cases—that's equivalent to making your mathematics 100 times more accurate.

To see how it works, let's take a problem in addition.

1632
9854
2817

14303

EXCESS OF NINES

The first step is to figure the *excess of nines* in the numbers being added together. That's easy. Begin with 1632. Add the digits that make it up, 1,6,3 and 2. The answer is 12, which is 3 more than 9—giving you an *excess of nines* amounting to 3.

Then figure the excess of nines for the other two numbers being added. In 9854 the digits add up to 26. Subtract 18—the nearest multiple of 9—and you get 8, your excess of nines for the second number in the problem. In 2817 the excess turns out to be 0.

Next, since it's addition problem, add the three excesses together: 3 plus 8 plus 0 give you 11, or a final excess of 2.

If the addition is correct, that final excess should be the same as in the answer. You have checked your result. The figuring used in the check took some time to write out, but it was actually childishly simple:

1632	excess of nines: 3	
9854	excess of nines: 8	
2817	excess of nines: 0	
14303		:11

You could have done it readily in your hand—especially if you had used the trick of pairing together numbers that make 9; for example in 1632, the 6 and 3 pair together to make 9, leaving 1 and 2, which instantly add up to 3.

Checking by excess of nines can be applied just as easily to subtraction, multiplication and division.

Subtraction: subtract the excess of nines in the number to be subtracted, from the excess of nines in the number you're subtracting from. (If you get a minus answer, add nine to it.) The resulting number will be the same as the excess of nines in the answer, if your subtraction was correct.

Multiplication: Multiply the excess of nines in the divisor by the excess of nines in the answer. The excess of nines in the product should be the same as the excess of nines in the number you're dividing.

This whole method of checking by nines has been used by bookkeepers and accountants, by engineers working in the field without access to calculating machines. You can use it to make your mathematical ability a more accurate and efficient tool.

F. L.

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ಮೈಸೂರು.

ಸನಾತನಧರ್ಮಕಾರ್ಯದರ್ಶಿಯವರ, ಆಹ್ವಾನ ಪತ್ರಿಕೆಯನ್ನು ಅನುಸರಿಸಿ ಮೇಲ್ಕೋಟೆ ಶ್ರೀ ವರದವರನುನ್ನಿ ದೇವಾಲಯದ ಪ್ರಾಜ್ಞಣದಲ್ಲಿ ಶ್ರೀಮದ್ವೀರ ಶ್ರೀವರ್ಮಾ ಸಾಂಖ್ಯತೀರ್ಥಂ, ವೇದಾನ್ತವಿದ್ವಾಂಸಾಹಿತ್ಯರತ್ನಂ, ಜಗ್ಗು ವೆಂಕ್ಟಾಚಾರ್ಯಸ್ವಾಮಿಗಳವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಸನಾತನಧರ್ಮಸಭೆಯವರು ತೀರ್ಮಾನಿಸಿದ ನಿರ್ಣಯಗಳು—

೭೦ಜನರು ದೇವಾಲಯಗಳಿಗೆ ಅನುಪ್ರವೇಶಮಾಡುವ ವಿಷಯದಲ್ಲಿ ಶಾಸ್ತ್ರ ಮತ್ತು ಸಂಪ್ರದಾಯಗಳು ಪರಿಪೂರ್ಣವಾಗಿ ನಿಷೇಧಿಸುತ್ತವೆ. ಕಾಲದ ಆದಿಯಿಂದಲೂ ಈ ಧರ್ಮವನ್ನು ಆಯಾಯ ಕಾಲದ ರಾಜರುಗಳೂ, ರಾಜಪ್ರತಿನಿಧಿಗಳೂ, ರಾಜಧರ್ಮಚಾರಿಗಳಾದ ಅಧಿಕಾರಿವರ್ಗದವರೂ, ಕಾಪಾಡುತ್ತಬಂದಿರುವರು. ರಾಮರಾಜ್ಯವೆಂದು ಕರೆಸಿಕೊಂಡ ಈ ಮೈಸೂರು ಸಂಸ್ಥಾನದಲ್ಲಂತೂ, ಇಂದಿನವರವಿಗೂ ಸನಾತನಧರ್ಮಕ್ಕೂ, ಆ ಧರ್ಮಾನುಯಾಯಿಗಳಿಗೂ ಯಾವ ಧಕ್ಕೆಯೂ ತಗಲದೆ ಪರಿಪಾಲಿಸಲ್ಪಡುತ್ತಲಿದೆ. ಹೀಗಿರುವಲ್ಲಿ ಇಂದಿನ ಸರಕಾರದಲ್ಲಿ ಹರಿಜನರು ದೇವಾಲಯಗಳಿಗೆ ಪ್ರವೇಶಮಾಡುವ ವಿಷಯದಲ್ಲಿ ವಿಧಿಪುರಸ್ಸರವಾಗಿ ಮುಸೂದೆಯನ್ನು ತಯಾರಿಸಲಿರುವರೆಂದು ತಿಳಿಯಬರುತ್ತದೆ. ಶಾಸನದಿಂದ ಮುಸೂದೆಯನ್ನು ಜಾರಿಗೆ ತರುವ ಮಾದರಿ ಸನಾತನಧರ್ಮಾವಲಂಬಿಗಳೆಲ್ಲರಿಗೂ ಸಿಡಿಲುಬಡಿದಂತಾಗುವದರಿಂದ ಧರ್ಮ, ಸತ್ಯ ಮತ್ತು ಅಹಿಂಸಾತ್ಮಕತತ್ವಕ್ಕೆ ವಿರೋಧವಾಗುವ ಈ ಮುಸೂದೆಯನ್ನು ಸರ್ವಾತ್ಮನಾ ಈ ಸಭೆಯು ನಿರೋಧಿಸುತ್ತದೆ. ಮತ್ತು ಮಹಾಪ್ರಭುಗಳವರೂ, ಅವರ ಘನಸರ್ಕಾರದವರೂ ಈ ಮುಸೂದೆಯನ್ನು ಅಂಗೀಕರಿಸಕೂಡದೆಂದು ಒತ್ತಿ ಪ್ರಾರ್ಥಿಸುತ್ತದೆ. ಈ ಮುಸೂದೆಯವಿಷಯದಲ್ಲಿ ರೆಪ್ರಸೆಂಟಿಟಿವ್ ಅಸಂಬ್ಲಿ ಮೆಂಬರಾದ ಶ್ರೀಯುತ ಕೂತಗೋಡು ನಾಗಭೂಷಣಭಟ್ಟರವರು, ದೇವಾಲಯಪ್ರವೇಶನಿಷೇಧಾತ್ಮಕವಾದ ವಿಷಯವನ್ನು ಮಾತ್ರ ತಾ॥ 17-12-47 ರಲ್ಲಿ ರೆಪ್ರಸೆಂಟಿಟಿವ್ ಅಸಂಬ್ಲಿಯಲ್ಲಿ ಭಾಷಣಮಾಡಿರುವದನ್ನು ಅನುಮೋದಿಸುತ್ತದೆ. 8-12-47ರ ರ್ಯಾಷನಲಿಸ್ಟ್ ಪತ್ರಿಕೆಯಲ್ಲಿ "ರಿಫಾರಂ ಬೈ ದಿ ಸ್ಟೋರ್ಡ್" ಎಂಬ ಶಿರೋನಾಮೆಯ ಸಂಪಾದಕರ ಬರವಣಿಗೆಯನ್ನು ನ್ಯಾಯಾಂಗಸಚಿವರೂ, ಮಂತ್ರಿಮಂಡಲದವರೂ ಗಮನಕ್ಕೆ ತೆಗೆದುಕೊಳ್ಳಬೇಕೆಂದು ಈ ಸಭೆಯು ಒತ್ತಿ ಹೇಳುತ್ತದೆ. ತಾ॥ 6-12-47 ರಲ್ಲೂ, ಅದಕ್ಕೆ ಮೊದಲೂ ಮೇಲ್ಕೋಟೆಯ ಸನಾತನಧರ್ಮಸಭೆಯ ಪ್ರತಿನಿಧಿಗಳು ಮಂತ್ರಿಮಂಡಲದಲ್ಲಿ ಅರಿಕೆಮಾಡಿದ್ದನ್ನೂ ಗಮನಕ್ಕೆ ತರಬೇಕೆಂದೂ, ಹಿಂದೆ ಅನೇಕಸಲ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಸನ್ನಿಧಾನದಲ್ಲೂ, ಸಂಬಂಧಪಟ್ಟ ಅಧಿಕಾರಿಗಳಲ್ಲಿಯೂ ಪ್ರಾರ್ಥಿಸಿಕೊಂಡಿರುವಂತೆ ಹರಿಜನರು ದೇವಾಲಯಪ್ರವೇಶಮಾಡುವ ಕಾನೂನನ್ನು ಮಾಡಕೂಡದೆಂದೂ ಅನಾದಿಸಿದ್ಧವಾದ ಧರ್ಮವನ್ನು ಕಾಪಾಡಬೇಕೆಂದೂ ಈ ಸಭೆಯು ಮತ್ತೊಮ್ಮೆ ಪ್ರಾರ್ಥಿಸುತ್ತದೆ.

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ABOUT CHRISTMAS

when was Christmas Day first observed? Nobody knows the exact date.

We can only say that it was not until more than three hundred and fifty years after the Nativity it commemorates. Why is it on December 25th? Nobody knows that either.

There is neither Biblical nor historical evidence in favour of that day. But it was probably chosen because it was the festal day of pagan Sun-worshippers.

The primitive Christians did not celebrate anniversaries of events in the life of their Master. They observed however the Jewish Passover, and though they may have associated the date of the Resurrection with it, Easter was not established as a separate church anniversary until the third century.

But Christmas is unique among the Church festivals. For, the early Fathers of the Church not only differed among themselves as to its date but reproved all inquiry on the subject, and denounced those who suggested that it be celebrated. Origen, the distinguished and influential theologian, writing about A.D. 245 repudiated the idea of marking Christ's birthday "as if he were a king Pharaoh."

Clement of Alexandria, most learned of these churchmen, recorded the speculations as to the date about 200 A.D. and condemned them all as superstitons. Some, he said, ascribed Christ's birthday to May 20th; others to April 19th or 20th. He himself thought it was November 17th, 3 B C. A Latin tract of A.D. 243 stated 'by private revelation' that it was known to be May 28th.

None of these inquirers referred to December 25th. and yet the Christians of Rome arbitrarily adopted that date shortly after A. D. 354. Dr. Inge and other distinguished authorities are now inclined to believe that they did this because it had been until then the great festival of the worshippers of Mithras, whose religion had come to Rome from the east rather earlier than Christianity and been its rival for centuries.

Sun worship was intermingled with this Mithraic cult, and of course December 25th was their day of rejoicing because it marks the beginning of the sun's return to the northern latitudes. It was also a festal day for many pagans of the north. The venerable Bede noted that the Britons had celebrated it in pre-Christian times.

With the spread of Christianity in the fourth century Mithraism had lost favour with the Roman emperors, and its festivals were forbidden: whereupon the churchmen, in all probability, seized upon its great day as one of rejoicing and thanks-giving for the birth of of the Saviour; just as the King's birth-day is observed officially with no regard to the actual date of his birth. That is the most

rational way of accounting for their bold innovation.

All the great churches of the Easter Empire at once denounced this innovation as the rankest heresy, and it was not generally adopted till nearly a hundred years later. Towards the end of the fourth century Honorius, Emperor of the Western Empire went to Constantinople and there discussed this dispute between the churches with his brother Arcadius, Emperor of the East, and their mother.

The patriarchs of Jerusalem, Antioch, and Alexandria accepted it between A D 398 and 401. In Rome, in A.D.400, its importance was officially emphasized by its being included with Epiphany and Easter as one of the three feasts on which theatres had to be closed. And in the meantime the pagan Pontiffs and augurs had been deprived of their honoured offices and emoluments; their statues and images of the ancient gods had been destroyed, and many of the splendid temples of antiquity demolished by the Christians.

So the custom of celebrating Christmas on a day originally inaugurated by Sun-worshippers, gradually became an integral feature of Church teaching; and in the succeeding Dark and Middle Ages the man who dared to question the literal accuracy of this teaching would have been promptly condemned as a heretic.

Editor.

To those who have sent us Greetings, to our Subsribers, Contributors. Readers, and their dependents, we convey the Best Wishes of the Season!

We hope that much prosperity and happiness will come to them during the New Year!

Editor.

"CHIKKADEVARAJA BINNAPAM"

By Mr. R. Tirunarayana Iyengar, B.A.,
Retd. Assistant Commisioner.

(continued)

(iii) It is the valour which controls without any effort both the Vibuthis (Nitya-Vibhuti and Lila-Vibhuti)

8 *Aisvarya*—(i) It is the ruling capacity of tying down according to their *karma* all the sustained *jivatmas.*

(ii) It is the rulership which perfectly and easily controls and rules the sustained universe

(iii) It is the storehouse of all kinds of wealth which enables the granting of every desire prayed for.

(iv) It is the independence which is the characteristic of doership

4. *Virya*—(i) It is the condition of remaining without any suffering from being the cause of the universe and ruling it.

(ii) It is remaining inexhaustible though sustaining and ruling everything.

(iii) Though creating everything Himself remaining without any change.

(iv) Himself remains without any modification though He is the material cause of the universe.

6 *Sakti*—(i) It is the strength to successfully complete the work undertaken without allowing any obstacle to intervene

(ii) It is the impelling force which gives strength to act to *chetanas* inclined to activity.

(iii) It is the strength of being the material cause of the universe.

(iv) It is the power of working miracles on what transcends our conception

(v) It is the power which enables the incapable to attain their desires and to avoid evil, His Omnipotence is the antidote to souls' impotence.

6 *Tejas*—(i) Overpowering all Himself being unaided or undaunted by anything

(ii) It is that eminence which even without any action by mere mention of His name destroys the enemies

(iii) It is the praise which is born of the attributes of *Virya*, Sakti, etc.

(b) The next twelve attributes which come under the second Class are manifested towards souls who trust him,—

7. *Sausilya*—(i) His condescension makes Him stoop to souls who feel themselves unworthy of him.

(ii) If He who is high mixes with the low without any difference it will make the latter feel "He is of our own" and will make them to associate with Him ignoring His sublime-ness.

(iii) This condescension of the Lord is the antidote to souls who stand-reflecting on their lowness.

(iv) This attribute is manifested in the cases of Guha, Sabari etc.

8. *Vatsalya*—(i) It is such a love that views as good even the blemishes or imperfections of those souls who trust him. That is to say, He weans them from their imperfections and clothes them with His auspicious attributes.

(ii) It is an attribute which takes relish in the imperfections of the souls who trust Him, just as a tender cow takes a relish in the mucus covering the body of the just eaned calf and licks it up.

(iii) This parental fondness is employed in raising souls who are concious of their imperfections namely (a) *avidya* or ignorance, (b) *karma* or enslaving action (c) *vasana* or unconcious tendency to pursue worthless objects, (d) *ruchi* or conscious tendency or relish for such pursuits, and (e) *prakriti-sambandha*—or gross embodiment,—these being a series of conditions or states in which each succeeding one is induced by what immediately precedes it, through the whole of which, bound souls have been rotating in countless transmigrations; and from which the Lord's sovereign grace (*nirankuseswara-daya*), in fulness of time, will release all such souls, by conferring on them the perfect bliss of eternal salvation.

(To be continued.)

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SLEEP, SOME FALLACIES

Professor Nathaniel Kleitman probably knows more about sleep than anyone else in the world. He believes that most of the common notions about sleep just aren't so. Dr Kleitman has studied its mysteries at the University of Chicago's "Sleep Laboratory" for the last 25 years. He has measured the changes in heart beat and breathing, the electrical impulses of the brain the body movements of thousands of students at the University who act as his "sleeping guinea pigs."

These are some of the most common misconceptions:

1. *You must get eight hours' sleep a night.* Wrong. Exhaustive experiments proved that no two people need the same amount of sleep One man may need nine hours; the next can get along on five.

2 *Changing position frequently hinders sound sleep.* Just imagination. Experiments proved movement helps rather than hinders sleep. "If you didn't change your position a few times during the night," says Kleitman, "you'd wake up in the morning as stiff as a board."

3. *You sleep better and get more work done by dividing one night's sleep into two periods.* Many people, particularly college students, have slept from 10 p m. to 2 p.m., worked for three hours, and then gone back to sleep from 5 a.m. to 8 a m. Kleitman, however, found that working efficiency of people accustomed to sleeping through the night is at its lowest point between mid-night and early morning. By splitting their sleep, they get less done than if they had slept right through and got up early.

4. *You must pay yourself back the sleep you've lost.* Just another fairy tale. In his experiments, when people staved awake from four to five days they never slept more than ten or 11 hours to pay back the 30 to 40 they had lost.

5 *Don t fall asleep on your left side,* thousands of mothers warn their children, in the belief that it affects their hearts Nonsense. Since you change your position at least a dozen times during the night, it doesn't matter which side you fall asleep on.

6. *Don't eat or drink before going to bed.* This is the most deep-rooted of all misconceptions. But tests at the Sleep Laboratory involving sandwiches and hot and cold milk, showed that, often they had no effect whatsoever on the quality of sleep. In the case of coffee: Many people can drink it and sleep perfectly. A second group are stimulated, sleep less soundly. A third group just think coffee stimulates them because they have heard the idea repeated so often, and therefore their sleep suffers.

Most of us train ourselves to a regular cycle of sleep. The best index of it is body temperature, which is low in the morning when we wake up, then rises as we begin to think and worry. As our muscles become fatigued, it begins to drop off. By bedtime, it should be back at its low starting point.

How does this cycle affect our sleep each night? Consider two simple cases:

On vacation you plan to sleep till ten o'clock every morning. Yet you keep waking day after day at seven, just as you do back home. Your cycle is so fixed that you wake up even when you don't have to.

You see a murder mystery at the movies. You get home excited and tense. Your temperature is way up instead of being at its regular low point. As a result, it takes you hours to go to sleep.

This cycle can affect the whole relationship of marriage. Consider one couple Kleitman studied. Mr. Jones had to get up early each morning. Mrs.

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Jones would stay in bed another hour or two. As a result, her cycle lagged far behind his. When Mr. Jones came home tired in the evening, Mrs. Jones was fresh and ready to go places. But in the morning, when he got up early, she was too tired to talk to him. When two cycles clash like this, the consequences are irritable tempers and arguments—often a complete break "Divorce" someone at the Sleep Laboratory once observed "may often be a matter of temperature instead of temperament."

Kleitman is swamped by requests for a guaranteed cure all from people troubled with insomnia. "That's impossible," he always answers. "Each individual should do what helps him to sleep best."

If exercises help you, then exercise. If phonograph records talk you to sleep, use them.

If a warm bath relaxes you, take one.

If beer quiets your nerves, drink a bottle an hour before you go to sleep If any ritual whatever, from reciting the names of state capitals to saying a prayer, helps you fall asleep, use it.

"But don't take sleeping pills without a doctor's prescription," Kleitman warns. "They're dangerous, and do nothing to remove the real cause of insomnia."

Applying years of study, Kleitman goes on to these suggestions:

1. Don't break your sleep cycle. Most people sleep better when they get to bed at the same time night after night.

2. Try to relax before bedtime. Most bad sleep is the result of emotional or mental strain.

3. Sleep by yourself. Kleitman realizes that many leading marriage counselors believe double beds are the backbone of good marriages, but exhaustive tests indicate you sleep better alone.

4. If you're not sleeping well, try getting to bed an hour earlier. Kleitman's studies showed that people who went to bed early slept longer and got more benefit from their sleep; people who went to bed after their regular time usually slept badly.

5. Test yourself to see whether you're getting enough sleep. If you wake up just before your alarm clock rings, you've slept your quota But if you're dog-tired when the alarm goes off, get to bed earlier.

SHAMEFUL

"A Resolution moved from the chair expressing gratitude for the patronage extended to the Parishad and affirming its loyalty to the Maharaja of Mysore with a prayer to continue the same raised a storm of opposition, and the President ultimately withdrew the resolution."

Says a report of the recent Karnataka Sahitya Parishat. The Parishat would have died a deserved death long ago if it had not been patronised by H. H. The Maharaja of Mysore. The President who had the grace to move the resolution did not have the grit to resign and walk out, or the boldness to put it to vote and let it be defeated, but continued in the chair shamelessly. This is a foretaste of what we shall have under Karnataka Unification. Ed.

NOT GOOD THINGS

"After a further review of the petrol situation, the Central Government have decided to restore the remaining 10 per cent cut in the petrol allocations to the different provinces and States with effect from January 1, 1948," says a Press Note.

But our Government does not care to follow the good things of the Central Government !

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Monday 12-1-1948.

At the request of readers, we give below the Canarese rendering of our leader of 8-12-47, headed "Reform by the Sword":

ಖಡ್ಗದಿಂದ ಸಮಾಜ ಪರಿವರ್ತನೆ.

"ಮಹಾತ್ಮ ಗಾಂಧಿಯವರು ಅನಂತರ ಗಲಭೆಗಳಲ್ಲಿ ದೇವಸ್ಥಾನಗಳಾಗಿ ಪರಿವರ್ತಿಸಲ್ಪಟ್ಟಿದ್ದ ಮಸೀದಿಗಳಿಂದ ವಿಗ್ರಹಗಳನ್ನು ತೆಗೆದು ಕೊಂಡು ಹೋಗುವುದಕ್ಕೆ ಒಂದು ವಾರ ಅವಕಾಶಕೊಟ್ಟಿದೆ ಎಂಬ ಅಪ್ಪಣೆಯ ವಿಚಾರ ಪ್ರಸ್ತಾಪಿಸಿದರು. ಆ ಅಪ್ಪಣೆಯಂತೆ ನಡೆಸದಿದ್ದರೆ ಪೋಲೀಸಿನವರಿಂದ ವಿಗ್ರಹಗಳನ್ನು ತೆಗೆಸಲಾಗುವುದು ಸರ್ದಾರರು ಮಸೀದಿಗಳಿಗೆ ಉಂಟಾಗಿರುವ ನಷ್ಟಗಳನ್ನು ಸರ್ಕಾರದಿಂದ ಸರಿಪಡಿಸಿಕೊಡುವದಾಗಿ ಹೇಳಿರುವರು. ಗಾಂಧಿಯವರ ಅಭಿಪ್ರಾಯದಲ್ಲಿ ಹಾಗೆ ಸರಿಪಡಿಸಿಕೊಡುವದು ಜನಗಳ ಕರ್ತವ್ಯ. ವಿಗ್ರಹವು ಮಂತ್ರ ಪೂರ್ವಕವಾಗಿ ಶುದ್ಧಿಮಾಡಲ್ಪಟ್ಟ ಸ್ಥಳದಲ್ಲಿ ನಿಷ್ಠರಾದ ಭಕ್ತರಿಂದ ಶಾಸ್ತ್ರೋಕ್ತವಾಗಿ ಪ್ರತಿಷ್ಠಿಸಲ್ಪಟ್ಟರೆ ಆದಕ್ಕೆ ಬೆಲೆಯೇ ವಿನಾ ಹಾಗಿಲ್ಲದಿದ್ದರೆ ಇಲ್ಲ ಮಸೀದಿಯನ್ನು ಬಲವಂತವಾಗಿ ಆಕ್ರಮಿಸಿಕೊಳ್ಳುವದು ಹಿಂದೂ ಮತ್ತು ಸಿಕ್ ಮತಗಳಿಗೇ ಅವಮಾನಕರ. ಮಸೀದಿಗಳಿಂದ ವಿಗ್ರಹಗಳನ್ನು ತೆಗೆದು ಕಟ್ಟಡಗಳಿಗೆ ಆಗಿರುವ ನಷ್ಟಗಳನ್ನು ಸರಿಪಡಿಸಿಕೊಡುವದು ಹಿಂದುಗಳ ಕರ್ತವ್ಯ. ಯಾವ ಮಸೀದಿಗಳನ್ನೂ ಸಿಕ್ಖರು ಗುರುದ್ವಾರವನ್ನಾಗಿ ಮಾಡಿರುವದಾಗಿ ಗಾಂಧಿಯವರಿಗೆ ತಿಳಿದು ಬಂದಿಲ್ಲ ಸಿಕ್ಖರು ಗುರುಗ್ರಂಥಸಾಹೇಬನ್ನು ಪೂಜಿಸುವರು. ಆ ಗುರುಗ್ರಂಥಸಾಹೇಬನ್ನು ಮಸೀದಿಯಲ್ಲಿ ಮಡಗಿದರೆ ಅದು ಆ ಪವಿತ್ರವಾದ ಗ್ರಂಥಕ್ಕೇ ಅವಮಾನಕರ."

"ಒಬ್ಬ ಮುಸಲ್ಮಾನನು ಆರ್ಧಸುಟ್ಟ ಒಂದು ಕೊರಾನನ್ನು ಗಾಂಧಿಗೆ ತೋರಿಸಿದನು ಅವನು ಅದನ್ನು ಒಂದು ತುಂಡು ಬಟ್ಟೆಯಲ್ಲಿ ಸುತ್ತಿದ್ದನು. ಕಣ್ಣೀರು ಬಿಡುತ್ತಾ ಅದನ್ನು ತೋರಿಸಿ ಏನನ್ನೂ ಹೇಳದೆ ಸುಮ್ಮನೆ ಹೊರಟು ಹೋದನು ಕೊರಾನಿಗೆ ಹೀಗೆ ಅವಮಾನ ಮಾಡಲು ಯತ್ನಿಸಿದ ಮನುಷ್ಯನು ತನ್ನ ಮತಕ್ಕೇ ಅವಮಾನ ಮಾಡಿಕೊಂಡಂತೆ ಗಾಂಧಿಯವರು ಹಿಂದುಗಳೂ ಸಿಕ್ಖರೂ ತಮ್ಮ ದೇಶವನ್ನೂ ಮತವನ್ನೂ ನಾಶಪಡಿಸಿಕೊಳ್ಳುವ ಪ್ರಯತ್ನಗಳನ್ನು ಬಿಡಬೇಕೆಂದು ಕೋರುತ್ತಾರೆ," ಎಂದು ಒಂದು ದೆಹಲಿ ಸಮಾಚಾರವು ತಿಳಿಸುತ್ತದೆ

ಪ್ರತಿವೆಯ ' ಪರಿಶುದ್ಧವಾದ ಪ್ರದೇಶದಲ್ಲಿ" "ನಿಷ್ಠರಾದ ಭಕ್ತರಿಂದ" "ಆಗಮೋಕ್ತವಾಗಿ ಪ್ರತಿಷ್ಠಿಸಲ್ಪಟ್ಟಿಲ್ಲವೆ" ಅದಕ್ಕೆ ಬೆಲೆ ಇಲ್ಲವೆನ್ನವದು ಹಿಂದೂ ಮತವು ಅದು ಹುಟ್ಟಿದಂದಿನಿಂದಲೂ ಹೇಳುತ್ತಿರುವಮಾತು, ಶ್ರೀಗಾಂಧಿಗಳೂ ಆ ಅಭಿಪ್ರಾಯವನ್ನು ಅಂಗೀಕರಿಸಿ, "ಪರಿಶುದ್ಧವಾದ ಸ್ಥಳ," "ಆಗಮೋಕ್ತಪ್ರತಿಷ್ಠೆ," "ನಿಷ್ಠರಾದ ಭಕ್ತರು" ಈ ಮೂರೂ ದೇವಮಂದಿರ ಅಥವಾ ಪೂಜಾಸ್ಥಾನಕ್ಕೆ ಮುಖ್ಯವಾದ ಅಂಶಗಳೆಂದು ಒಪ್ಪುತ್ತಾರೆಂದು ಇದರಿಂದ ವ್ಯಕ್ತವಾಗುತ್ತದೆ. ಆದ್ದರಿಂದ ರೋಷದಿಂದ ಬುದ್ಧಿಕೆಟ್ಟು ನಿರ್ಜೀವವಾದ ಮಸೀದಿಗಳಲ್ಲಿ ಪ್ರತಿಮೆಗಳನ್ನೂ ಗುರುಗ್ರಂಥಸಾಹೇಬುಗಳನ್ನೂ ಮಡಗಿಬಿಟ್ಟು ಅದೇ ದೇವಸ್ಥಾನವೆಂದು ಭಾವಿಸುವ ಜನರನ್ನು ಅವರು ನಿಂದಿಸುತ್ತಾರೆ

ಆದರೆ ಅವರೂ ಅವರ ಅನುಚರರೂ ಕೋಪದಿಂದ ದೇವಾಲಯ ಪ್ರವೇಶವನ್ನು ನಿರ್ಬಂಧಿಸುವ ಕಾಲದಲ್ಲಿ ಮಾತ್ರ ಇದೇ ವಿಧವಾದ ವಿಶದವಾದ ಯುಕ್ತಾಯುಕ್ತ ವಿವೇಚನಾಭಾವವು ಅವರಲ್ಲಿ ವ್ಯಕ್ತವಾಗುವದಿಲ್ಲ.

ಹೀಗೆಂದರೆ ನಾವು ಹರಿಜನರ ವಿಚಾರದಲ್ಲಿ ಕುತ್ಸಿತವಾದ ಭಾವನೆಯನ್ನು ಮಡಗಿಕೊಂಡಿರುವೆವೆಂದು ಯಾರೂ ತಿಳಿಯಕೂಡದು. ಸರ್ವಥಾ ಇಲ್ಲ. ನಮಗೆ ಮಹಾತ್ಮ ಗಾಂಧಿಗಳಂತೆ ಮಂತ್ರಿಗಳನ್ನು ನಿರ್ಮಿಸುವ ಕಾರ್ಯದಲ್ಲಿ ಅಧಿಕಾರವಿದ್ದಿದ್ದರೆ ಅವರ ಪ್ರಜಾಸಂಖ್ಯೆಗೆ ಅನುಗುಣವಾಗಿ ಹರಿಜನರಿಗೆ ಹೆಚ್ಚು ಸ್ಥಾನಗಳನ್ನು ಕೊಡುತ್ತಿದ್ದೆವು. ಹಾಗಿರುವಲ್ಲಿ ಅವರಿಗೆ ಸಾಮಾಜಿಕ ವಿಷಯಗಳಲ್ಲಿ ಇತರ ವರ್ಗಗಳಿಗಿರುವಂತೆ ಅನುಕೂಲ್ಯಗಳನ್ನು ಕಲ್ಪಿಸುವದರಲ್ಲಿ ನಮಗೆ ಯಾವ ಆಭ್ಯಂತರವೂ ಇಲ್ಲ. ಆದರ ದೇವಾಲಯ ಪ್ರವೇಶದ ವಿಷಯದಲ್ಲಿ ಮುಸ್ತಿಹತ್ತಿದ ಗೂಳಿಗಳಂತೆ ನುಗ್ಗಾಡದೆ ಅವರ ಅಪೇಕ್ಷೆಗಳನ್ನೂ ಅವಶ್ಯಕತೆಗಳನ್ನೂ ಅನರಿಂದಲೇ ತಿಳಿದುಕೊಂಡು ಇತರರ ದೇವಸ್ಥಾನಗಳ ಪೂಜ್ಯತೆಗಾಗಲಿ ಅವುಗಳ ಸ್ವಂತ ಭಕ್ತಾದಿಗಳ ಭಕ್ತಿ ಶ್ರದ್ಧೆಗಳಿಗಾಗಲಿ ದೂಷಣೆಯಾಗದಂತೆ ಅವರ ಅವಶ್ಯಕತೆಗಳನ್ನು ಕಲ್ಪಿಸಿಕೊಡುತ್ತಿದ್ದೆವು

ಆದರೆ ಮಹಾತ್ಮ ಗಾಂಧಿಗಳ ನೇತೃತ್ವದಲ್ಲಿ ಆರಂಭವಾಗಿರುವ "ರಾಮರಾಜ್ಯ" ದಲ್ಲಿ ದೇವಾಲಯ ಪ್ರವೇಶವು ಮಿಂಚಿನವೇಗದಿಂದ ಖಡ್ಗಮುಷ್ಟಿಯುತವಾದ ಕಾನೂನಿನಿಂದ ಹಿಂದೆ ಘಜ್ನಿ ಮಹಮ್ಮದನ ಸೋಮನಾಥ ದೇವಾಲಯದ ಆಕ್ರಮಣದಂತೆ ನಡೆಸಲ್ಪಡುತ್ತಿದೆ.

"ಮಸೀದಿಗಳನ್ನು ಆಕ್ರಮಿಸಿಕೊಳ್ಳುವದು ಹಿಂದೂ ಮತ್ತು ಸಿಕ್ ಮತಗಳಿಗೇ ಅವಮಾನಕರ," ಎಂದು ಗಾಂಧಿಗಳು ಹೇಳುವ ಮಾತು ಬಲಾತ್ಕಾರವಾಗಿ ಪಂಚಮರ ಗುಂಪಿನೊಡನೆ ದೇವಸ್ಥಾನಗಳಿಗೆ ನುಗ್ಗುವದಕ್ಕೂ ನಿಸ್ಸಂದೇಹವಾಗಿ ಅನ್ವಯಿಸುತ್ತದೆ.

ದೇವಸ್ಥಾನವೆನ್ನುವದು ಸಿನೆಮಾ ಕಟ್ಟಡವಲ್ಲ, ರಸ್ತೆ ಜೌಕವಲ್ಲ ಒಂದೊಂದು ಕೋಮಿನವರು ಅಥವಾ ಮತದವರು ತಮ್ಮ ತಮ್ಮ ಮತಾಚರಣೆಗಾಗಿ ನಿರ್ಮಿಸಿಕೊಂಡಿರುವ ಪೂಜಾ ಮಂದಿರಗಳು. ಅದು ಪವಿತ್ರವಾಗುವದಕ್ಕೂ ಅಪವಿತ್ರವಾಗುವದಕ್ಕೂ ಶಾಸ್ತ್ರೀಯ ನಿಬಂಧನೆಗಳಿವೆ. ಅದರ ಭಕ್ತರುಗಳೂ ಕೂಡ ಸ್ನಾತರಾಗಿ ಶುದ್ಧ ವಸ್ತ್ರಗಳನ್ನು ಧರಿಸಿ ಭಯ ಭಕ್ತಿಯುತರಾಗಿ ಪ್ರವೇಶಿಸಬೇಕು. ಇಲ್ಲದಿದ್ದರೆ ಅದು ಅಪವಿತ್ರವಾಗಿ ಅವರಿಗಾಗಲಿ ಅವರ ಮನೆಯವರಿಗಾಗಲಿ ಯಾವ ಶ್ರೇಯಸ್ಸನ್ನೂ ಕೊಡಲಾರದು.

ಮೇಲೂ, ಒಂದು ದೇವಸ್ಥಾನವು ಅದಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಮತೀಯರಿಗೆ ಪ್ರಶಸ್ತವೆ ಹೊರತು ಎಲ್ಲರಿಗೂ ಅಲ್ಲ ಇತರರಲ್ಲಿ ಕೆಲವರಿಗೆ ಸುಮ್ಮನೆ

ಅದೊಂದು ನೋಡತಕ್ಕ ಸ್ಥಳ. ಮತ್ತೆ, ಕೆಲವರು ಅದನ್ನು ಅರೆಗಣ್ಣಿನಿಂದ ನೋಡಿ ಅಹಂಭಾವದಿಂದ ಕುತ್ಸಿತವಾಗಿ ಎಣಿಸುತ್ತಾರೆ. ವೈಷ್ಣವರು ಶೈವಾಲಯಗಳಲ್ಲಿ ಪೂಜೆ ನಡೆಸುವದಿಲ್ಲ. ಶೈವರು ತಮ್ಮ ದೇವಾಲಯಗಳಲ್ಲಿ ಹೆಚ್ಚು ಭಕ್ತಿ ಶ್ರದ್ಧೆಯನ್ನು ವಹಿಸುತ್ತಾರೆ. ಲಿಂಗಾಯತರೂ ವೀರಶೈವರೂ ತಮ್ಮ ಗುಡಿಗಳಲ್ಲಿ ಪೂಜಿಸಲು ಇಷ್ಟಪಡುತ್ತಾರೆ; ಜೈನರು ಆನರ ಬಸ್ತಿಗಳಲ್ಲಿ; ಸಿಕ್ಖರು ಅವರ ಗುರುದ್ವಾರಗಳಲ್ಲಿ; ಕ್ಯಾಥಲಿಕರೂ, ಪ್ರಾಟೆಸ್ಟೆಂಟರೂ, ವೆಸ್ಲಿಯನರೂ ತಮ್ಮ ತಮ್ಮ ಕೋಮಿನ ಚರ್ಚಿನಲ್ಲಿ ಪೂಜಿಸುತ್ತಾರೆ. ಹಾಗೆಯೇ ಪುರಾತನವಾಗಿ ಬಂದಿರುವ ಪಂಚಮರೂ ಅವರ ಸ್ವಂತ ದೇವದೇವಿಯರನ್ನೂ ಪೂಜಾವಿಧಿಯನ್ನೂ ಹೊಂದಿರುತ್ತಾರೆ. ಇತರ ಜನರ ದೇವಸ್ಥಾನಗಳಲ್ಲಿ ಅವರಿಗೆ ಯಾವ ಅರ್ಥವೂ ಆಗಲಾರದು; ಅವೂ ಅವರಲ್ಲಿ ಯಾವ ಭಕ್ತಿಯನ್ನೂ ಹುಟ್ಟಿಸಲಾರವು.

ಸರ್ಕಾರಗಳು ಪಂಚಮರೆಲ್ಲರ ವೋಟುಗಳನ್ನು ತೆಗೆದುಕೊಂಡು ಅವರು ಯಾವ ದೇವರಿಗೆ ಬೇಕೆಂದು ಹೇಳುತ್ತಾರೋ ಆ ದೇವರಿಗೆ ರಮ್ಯವಾದ ಮಂದಿರಗಳನ್ನು ಕಟ್ಟಿಸಿಕೊಟ್ಟರೆ ಅವರುಗಳು ಸಂತೋಷಪಡುವರು. ಹಾಗೆ ಮಾಡದೆ ಮಹಾತ್ಮಾ ಗಾಂಧಿಯಂತಹ ರಾಜಕೀಯ ಪ್ರಾಶಸ್ತ್ಯ ಮಾನಸಿಕವೈಲಕ್ಷಣ್ಯ ಉಳ್ಳ ಮನುಷ್ಯನೂ ಇತರ ಎಲ್ಲಾ ಕೋಮಿನವರ ದೇವಸ್ಥಾನಗಳನ್ನೂ ಅವರಿಗೆ ತೆರೆದು ಬಿಟ್ಟು ಅವರು ಮನಸ್ಸುಬಂದಂತೆ ಬಿಡು ಬೀಸಾಗಿ ಯಾರಿಗೂ ಕ್ಷೇಮವಿಲ್ಲದಂತೆ ಸ್ವೇಚ್ಛೆಯಿಂದ ಅವುಗಳಲ್ಲಿ ತಿರುಗಾಡುವಂತೆ ಏರ್ಪಡಿಸಬೇಕೆನ್ನುವದಕ್ಕಿಂತಲೂ ಅದ್ಭುತವೂ ಸ್ವಚ್ಛೆಂದವೂ ಆದ ಮಾತನ್ನು ಯಾವ ದೇಶದ ಯಾವ ರಾಜಕೀಯ ಮುಖಂಡನೂ ಹೇಳಿರಲಾರನು. ಮತ್ತು ತಿಳುವಳಿಕ ಸ್ತರೂ ವಿವೇಕಿಗಳೂ ಆದ ವ್ಯಕ್ತಿಗಳಿಂದ ಕೂಡಿರುವ ಸರ್ಕಾರಗಳು ಇಂಥಾ ಅವಿವೇಕವೂ ಅನ್ಯಾಯವೂ ಆದ ಕಟ್ಟಳೆಯನ್ನು ಶಸ್ತ್ರಸಜ್ಜಿತವಾದ ಕಾನೂನಿನ ಮೂಲಕ ಜನಗಳ ಮೇಲೆ ಹೊರಿಸುವದೆನ್ನುವದು ರಾಜಕೀಯ ಪಂಗಡಗಳ ಮೊಂಡತನವು ಎಷ್ಟು ಮಟ್ಟಿಗೆ ಹೋಗಬಲ್ಲದೆನ್ನುವದನ್ನು ತೋರಿಸುತ್ತದೆ.

ಮತ್ತು ಇಂಥಾ ಪ್ರಸಂಗವು, ಸೆಂಟ್ರಲ್ ಮತ್ತು ಪ್ರಾಂತೀಯ ಸರ್ಕಾರಗಳಲ್ಲಿನ ಪ್ರಮುಖ ವ್ಯಕ್ತಿಗಳು ಈಗ ಸ್ಥಾಪಿತವಾಗಿರುವ ಹೊಸ ಸರ್ಕಾರವು ಲೌಕಿಕರದೆಂದೂ ಮತಾಧಿಪತಿಗಳದಲ್ಲವೆಂದೂ ಪ್ರತಿ ದಿನವೂ ಉದ್ಘೋಷಣೆ ಮಾಡುತ್ತಿರುವಾಗ ನಡೆಯುವುದು ಇನ್ನೂ ಜೋರ್ದಾನಾಗಿದೆ. ಲೌಕಿಕ ಸರ್ಕಾರವೆಂದರೆ ಲೌಕಿಕ ಜನರು ನಡೆಸುತ್ತಿರುವ ಸರ್ಕಾರ. ಮತಾಧಿಪತಿಗಳ ಸರ್ಕಾರ ಅಥವಾ "ಥಿಯೋಕ್ರಾಟಿಕ್ ಸ್ಟೇಟ್" ಎನ್ನುವದು ಹಿಂದೆ ರೋಂ ಪಟ್ಟಣವು ಜಗದ್ಗುರು ಪೋಪ್ ರವರಿಗೆ ಸ್ವಾಧೀನವಾಗಿದ್ದು ಅವರು ತಮ್ಮ ಕಡೆಯ ಸನ್ಯಾಸಿಗಳಿಂದ ಅದರ ಆಳ್ವಿಕೆಯನ್ನು ನಡೆಸುತ್ತಿದ್ದುದರ ಹೆಸರು. ಈಗ ಪಂಡಿತ್ ನೆಹ್ರೂರವರನ್ನು ಕಾರ್ಡಿನಲ್ ಎಂದಾಗಲಿ ಸರ್ದಾರ್ ಪಟೇಲರನ್ನು ಬಿಷಪ್ ಎಂದಾಗಲೀ ಯಾರೂ ಶಂಕಿಸಲಾರರು. ಆದ್ದರಿಂದ ಅವರು ಪುನಃಪುನಃ ತಮ್ಮದು ಲೌಕಿಕಸರ್ಕಾರವೆಂದು ಘೋಷಿಸುವದಕ್ಕೆ ಅರ್ಥವಿಲ್ಲ.

ಮತ್ತು ಗೋಸಂರಕ್ಷಣೆಗಾಗಿ ಕಾನೂನು ಮಾಡಿ, ಮಾಡಿ, ಎಂದು ಪ್ರಜಾಸಾಮಾನ್ಯವು ಮೊರೆಯಿಟ್ಟುಕೊಳ್ಳುತ್ತಿದ್ದರೂ "ಅದು ಮತ ಸಂಬಂಧವಾದ ವಿಷಯ, ಈ ಸರ್ಕಾರವು ಲೌಕಿಕ ಸರ್ಕಾರ. ನಾವು ಅದಕ್ಕೆ ಕೈ ಹಾಕುವದಿಲ್ಲ". ಎಂದು ಕೈತಪ್ಪಿಸಿಕೊಳ್ಳುತ್ತಿದ್ದಾರೆ. ಆದರೆ ಗೋರಕ್ಷಣೆಯು ಮತಸಂಬಂಧವಾದುದಲ್ಲ. ಹರಿಜನರ ದೇವಾಲಯ ಪ್ರವೇಶವು ಸರ್ವಥಾ ಮತಸಂಬಂಧವಾದ ವಿಷಯ. ಅಂಥಾದ್ದು "ಲೌಕಿಕ ಸರ್ಕಾರದ" ಕೈವಾಡಕ್ಕೆ ಹ್ಯಾಗೆ ಒಳಪಡಬಹುದು?

ಅಲ್ಲದೆ, ಈ ಪ್ರಯತ್ನದ ಉದ್ದೇಶವು ಪಂಚಮರಿಗೆ ಮತ ವಿಷಯಕವಾಗಿ ಏಳಿಗೆಯನ್ನು ಕೊಡಬೇಕೆಂದು ಇದ್ದಿದ್ದರೆ ಅದೊಂದು ವಿಧ. ಅದಿಲ್ಲ. ಇವರ ಉದ್ದೇಶವು ಬರೀ ರಾಜಕೀಯ ಮಾತ್ರ. ಇದನ್ನು ಮಾಡಿಬಿಟ್ಟರೆ ಪಂಚಮರೆಲ್ಲರೂ ಇತರ ಹಿಂದೂ ವರ್ಗಗಳೊಡನೆ ಏಕಮತ್ಯವನ್ನು ಹೊಂದುವರೆಂದು ಇವರು ಭಾವಿಸುತ್ತಾರೆ. ಒಂದೇ ಮತದ ಜನರು ಸದಾ ಸ್ನೇಹವಾಗಿರುತ್ತಾರೆಂದೂ ಭಿನ್ನಮತದ ಜನರು ಜಗಳವಾಡುತ್ತಾರೆಂದೂ ಭಾವಿಸುವದು ಪ್ರಪಂಚದ ಚರಿತ್ರೆಗೆ ವಿರುದ್ಧವಾದುದು. ರಾಜಕೀಯ ದ್ವೇಷಗಳು ಉದ್ಭವಿಸುವುದು ರಾಜಕೀಯ ಮುಖಂಡರುಗಳು ಸ್ವಾರ್ಥತೆಯಿಂದ ಪಡುವ ಪರಸ್ಪರ ಅಸೂಯೆಯಿಂದ. ರಾಜಕೀಯ ಏಕಮತ್ಯವು ಬೆಳೆಯುವುದು ಪ್ರತಿಭೆ ಮತ್ತು ವಿಚಕ್ಷಣೆಗಳಿಂದ ಕೂಡಿದ ರಾಜಕೀಯ ನಾಯಕತ್ವದಿಂದ, ಅಥವಾ ಭಯಂಕರವಾದ ಶಬ್ದಾಳಿಕೆಯಿಂದ ಕೂಡಿದ ರಾಜಕೀಯ ನಾಯಕತ್ವದಿಂದ. ಆದ್ದರಿಂದ ಆ ದೃಷ್ಟಿಯಿಂದಲೂ ಹರಿಜನ ದೇವಾಲಯ ಪ್ರವೇಶವು ಅಸಾರ್ಥಕವಾದುದು.

ಈ ಸಂಸ್ಥಾನದಲ್ಲೂ ಹರಿಜನ ದೇವಾಲಯ ಪ್ರವೇಶದ ಮಸೂದೆಯು ಶಾಸನ ಸಭೆಯ ಮುಂದೆ ಬಂದಿರುವಂತಿದೆ. ವಾಚಕರಿಗೆ ಶ್ರೀ ಮದ್ರಾಮಾಯಣದ ಕಥೆಯಲ್ಲಿ ಶ್ರೀರಾಮನಿಗೆ ಒತ್ತಾಸೆಯಾಗಿದ್ದ ಸುಗ್ರೀವ ಮತ್ತು ಅವನ ವಾನರಸೇನೆಯ ನಿವಾಸಸ್ಥಾನವು ನಮ್ಮ ಈಗಿನ ಕಡೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಪ್ರಾಂತ್ಯವು ಎನ್ನುವದು ಚಾರಿತ್ರಕವಾಗಿ ತಿಳಿದಿರಬಹುದು. ಅವರು ಸಮರ್ಥರಾದ ವಾನರರು, ಶಕ್ತರಾದ ವಾನರರು, ಅದ್ಭುತರಾದ ವಾನರರು ಎನ್ನುವುದೇನೋ ನಿಜ. ಆದರೆ ಅವರು ವಾನರರು. ನಾವು ಅವರಿಂದ ಬಂದಿದ್ದೇವೆ ಎನ್ನುವದನ್ನು ತೋರಿಸುವದಕ್ಕಾಗಿಯೆ ನಾವು ಹೊರಗಡೆ ನಡೆಯುತ್ತಿರುವದನ್ನೆಲ್ಲಾ ಅಣಕಿಸಿ, ಒಂದರಮೇಲೊಂದು ಕಾನೂನು ಮಾಡುವದು? ನಾವು ಇನ್ನಷ್ಟು ಯುಕ್ತಾಯುಕ್ತ ವಿವೇಚನೆಯಿಂದ ಇನ್ನಷ್ಟು ಸ್ವಬುದ್ಧಿಯನ್ನು ಉಪಯೋಗಿಸಿ ನಡೆದುಕೊಳ್ಳಬಾರದೇನು?

ಸರ್ವತೋಮುಖವಾದ ಹರಿಜನ ದೇವಾಲಯ ಪ್ರವೇಶದ ಮಸೂದೆಯೆನ್ನುವದು ಸರ್ವಥಾ ಅರ್ಥರಹಿತವಾದುದು.

ಸರ್ಕಾರದವರು ಹರಿಜನಪ್ರಜೆಗಳ ಅಭಿಪ್ರಾಯವನ್ನೇ ಕೇಳಿ ಅವರ ಮತಾಪೇಕ್ಷೆಗಳನ್ನು ತಿಳಿದುಕೊಂಡು, ಅವರಿಗೆ ಯಾವ ವಿಧವಾದ ದೇವಾಲಯಗಳು ಬೇಕೊ ಅವುಗಳನ್ನು ಲಕ್ಷಣವಾಗಿ ಕಟ್ಟಿಸಿಕೊಡಬಹುದು. ಅಥವಾ ಈಗಿರುವ ಇತರ ದೇವಾಲಯಗಳಲ್ಲಿ ಯಾವುದರಲ್ಲಿ ಅವರಿಗೆ ಭಕ್ತಿ ಇದೆಯೆನ್ನುವದನ್ನು ತಿಳಿದುಕೊಂಡು ಅವುಗಳನ್ನು ಸಾಂಪ್ರದಾಯಕವಾಗಿ ನಡೆಸಿಕೊಂಡು ಬರುತ್ತಿರುವ ಭಕ್ತಾದಿಗಳಿಗೆ ವಿರೋಧವಿಲ್ಲದಂತೆ ಸೌಮನಸ್ಯದಿಂದ ಪಂಚಮರ ದರ್ಶನ ಪ್ರಸಾದಗಳಿಗೆ ಏರ್ಪಡಿಸಬಹುದು. ಅದನ್ನು ಬಿಟ್ಟು ಅವರು ಶೈವ ವೈಷ್ಣವ ಲಿಂಗಾಯತ ವೈಶ್ಯ ಜೈನ ಎಲ್ಲಾ ವಿಧವಾದ ದೇವಸ್ಥಾನಗಳಿಗೂ ಅವುಗಳ ಅರ್ಥ ತಿಳಿಯದಿದ್ದರೂ ಅವುಗಳಲ್ಲಿ ಭಕ್ತಿ ಇಲ್ಲದಿದ್ದರೂ ಸ್ವೇಚ್ಛೆಯಾಗಿ ಹೋಗಬಹುದೆಂದು ವಿಧಿ ಮಾಡುವದು

ಆಸ್ಪೇನೂ ಬುದ್ಧಿವಂತಿಕೆಯಲ್ಲ ಪ್ರಜಾಮತಗಳನ್ನು ಕೇಳದೆ ಪ್ರಜಾಮತಕ್ಕೆ ವಿರೋಧವಾಗಿ ಯುಕ್ತಾಯುಕ್ತಗಳನ್ನು ಗ್ರಹಿಸದೆ ನ್ಯಾಯ ವಿಧಾಯಕ ಸಭೆಯಲ್ಲಿನ ವೋಟುಬಲದಿಂದಲೆ ಇಷ್ಟಬಂದಂತೆ ಕಾನೂನು ಮಾಡುವದು ಬಹು ಸುಲಭ; ಇಳಿಜಾರಿನಲ್ಲಿ ಮೋಟಾರ್ ಬಿಡುವಂತೆ. ಆದರೆ ಇಳಿಜಾರಿನಲ್ಲಿ ಹೋಗುವವರು ಬ್ರೇಕ್ ಹಾಕಬೇಕು; ಹೆಚ್ಚು ಇಳಿಜಾರಾದಲ್ಲಿ ಹೆಚ್ಚು ಬ್ರೇಕ್ ಹಾಕಬೇಕು.

ಜನಾಂಗಗಳು ಮೇಲ್ಮೈ ಹೊಂದುವುದು ದುಡುಕಿ ಕಣ್ಣು ಮುಚ್ಚಿ ಕೊಂಡು ವ್ಯರ್ಥ ಅಥವಾ ಹಾನಿಕರವಾದ ಕಾನೂನುಗಳನ್ನು ಮಾಡುವುದರಿಂದಲ್ಲ. ಆದ್ದರಿಂದ ಮೈಸೂರಿನ ರಾಜಕೀಯ ಭಾರವಾಹಿಗಳು ಈ ಕಾನೂನಿನ ವಿಚಾರದಲ್ಲಿ ಹೊರಗಿನ ವಿಷಯದ ಮಾರ್ಗದರ್ಶನವನ್ನು ಅನುವರ್ತಿಸದೆ ತಾಳ್ಮೆಯಿಂದಲೂ ವಿವೇಕದಿಂದಲೂ ಬುದ್ಧಿವಂತಿಕೆಯಿಂದಲೂ ದೇವರಲ್ಲಿ ಸ್ವಲ್ಪ ಮರ್ಯಾದೆಯಿಂದಲೂ ವರ್ತಿಸಲೆಂದು ಹಾರೈಸುತ್ತೇವೆ.

ಜಿ ಆರ್. ಜೋಸ್ಯರ್,
ಎಂ.ಎ. ಆನರ್ಸ್., ಎಫ್ ಆರ್.ಇ ಎಸ್.,
ಸಂಪಾದಕ.

FEEL CONSOLED

The East Punjab Premier, Dr Gopichand Bhargava characterised as "gross exaggeration,' the statement of Pakistan's Refugee Minister, Mr Ghazanfar Ali Khan, giving the figure of abducted Muslim women in East Punjab as fifty thousand.

"The figure given by Mr Ghazanfar Ali Khan of abducted women in East Punjab as fifty thousand and five thousand in West Punjab is just the reverse,' the Premier adds

Those 50000 abducted women who are being sold in Kabul at Rs. 4 each, might feel that though their national leaders, the Mahatma Pandit and Sirdar, are unable to do anything for them they might feel consoled that their sisters who are related to these great men, Mrs. Pandit, Miss. Patel, and the happy band of young ladies in Mr. Gandhi's camp, are being very well provided for.

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AMIDST DESOLATION

At the recent disastrous fire at the Bombay Exhibition,

'Eighteen stalls of textile firms were amongst the 150 totally destroyed (a *Globe* report says). Valuable silks, woollen cloths, linens, carpets and machinery were amongst the goods damaged while the Exhibition theatre was reduced to ashes Only a score of stalls were salvaged. A life-like statue in bronze of Gandhiji standing in an enclosure remained amidst desolation around!"

Just as the original of the statue himself is standing amidst desolation in Punjab!

A VIEW OF POLITICIANS

'Early in 1931, the jackal Pierre Laval got himself elected Prime Minister, after much chicanery and some hedging by the peace-maker Aristide Briand. On January 26, 1931, Briand stated publicly that he would not serve with Laval, for Briand was honest though weak. On January 27th, Briand grew a little less honest and much weaker, and by his co operation made it possible for Laval to worm his way into the No, 1 position Included in that cabinet of lilies was Tardieu, who a week or two before had been ousted because of the Oustric affair.

Daladier, n the Chamber. assailed Maginot for asking military appropriations which were, in Daladier's opinion, 'too high.' Co-incidentally a huge loan was granted to Rumania. Also the Verdun forts were restored. A hen with her-head cut off could not have behaved more erratically than the French Government did!"

REPRINTS AND BOOKLETS

1.	**A Victorian Statesman**	0—4—0
2.	**Winston Churchill**	0—4—0
3.	**Philosophy & Philosophers**	0—4—0
4.	**Problem of Wealth**	0—2—0
5.	**The Tree of Happiness**	0—1—0
6.	**ಗಾಯತ್ರೀ ರಾಮಾಯಣ**	0—1—0
7.	**Small-pox and its treatment in Vedic Times**	0—2—0

"CHIKKADEVARAJA BINNAPAM"

By Mr. R. Tirunarayana Iyengar, B.A.,
Retd. Assistant Commissioner.

(continued)

9 *Mardava*—(i) He is, when separated from loving souls beloved, so aggrieved as to make their grief dwindle before His, as much as a cow's foot-step dwindles before the ocean's expanse. Vide also Ramayana, V-38-68; and V-66-10-11.

(ii) His softness or inability to bear separation from souls that trust Him alone, is shown towards them that, trusting Him alone, dread separation from Him.

10. *Arjava*—His openness, unreserve or frankness, teaches and solaces souls who confess the mutual non-conformity of their own thought, word and deed. Vide the saying:- "(Manasy-angad...Mahatmanam). In bad souls thought, word and deed are all in discord; while in great souls they, one and all, ever harmonise." Also compare the description in Ramayana, II-22-29.

"By straight-adjusting truth, Rama doth gain all worlds: by bounty gains the poor; by meek service gains elders; and by fair fight, unstained by ungallant tricks, gains foes; (Satyena .....satravan)."

11. *Sauharda*—(i) He is ever bent on doing good to all beings both when they are aware of it and when they are not.

(ii) His constant well-wishing is impressed on souls who feel themselves as constant ill-wishers and foes, unto themselves.

(iii) His easy accessibility is shown by His appearing to souls who long to see him. Saint Nammalvar says:— "Worship with love, He stands before the eye." Vishnu Purana says "What pain is there in thinking of Him? And, thought of, He, straight, blessing brings."

12. *Samya*—(i) This *samyatha* is in the matter of pervasion, support, refuge, protection, and all-mastership. It does not extend to the use of all in the same manner, (sarva-viniyoga).

(ii) Without being a respector of persons, He graciously receives all souls that seek Him as their refuge, however lowly they may be in point of birth, knowledge, or achievement. Vide Gita, IX-29.

13. *Karunya*—(i) Unconditioned feeling of intolerance in respect of the grief of others.

(ii) His mercy is employed in the relief of souls who are aggrieved. Being Dina-dayalu He is moved to mercy when souls are grieved.

14. *Madhurya*—(i) He is all-sweet, in His essence, His form, His attributes, and His glory."

(ii) He so superlatively delights His refugees at all times, as to make them at once and for ever forget all sensual enjoyment to which, till becoming acquainted with Him, they had, from time without beginning been addicted. Vide Stotra Ratna, V-27.

15. *Gambhirya*—What the Lord intends to do to those who trust Him is beyond the ken of anyone. He has no concern about the greatness of His gift and the smallness of the person on whom it is bestowed. Having done everything for Him He feels as if He did nothing.

16. *Audarya*—(i) Granting the desires of those who trust Him, Himself cognising their desires.

(ii) He bestows His all on His refugees, and this in such a way that He does not feel that He has conferred on them any boon at all, but sees that they freely appropriate everything as if it were their own and do not in the least feel that they are in any degree burdened with a painful sense of obligations such as necessitates a desire in them to make any kind of return to Him. Vide Gita VII-18.

17. *Chaturya*—(i) The imperfections of the refugees, He conceals from the knowledge of the Mediatrix Sri.

(ii) Were the refugees to suspect His giving protection, He would dispel such fear and afford them protection.

(iii) Behaving like a householder who shuts his eyes to the faults of his wife, children, and other dear ones, He reckons not His refugees' faults. Vide Stotra Ratna, V-18; and Chan-Up III-142.

(To be continued.)

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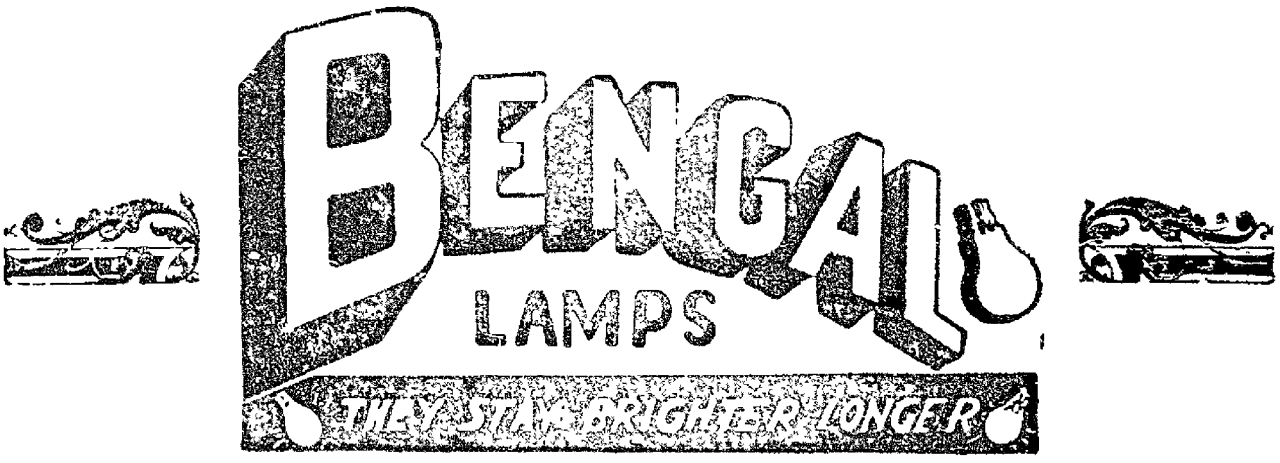

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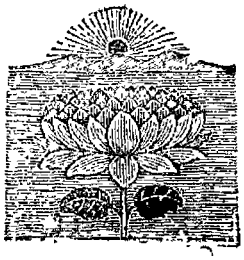

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GET AHEAD

"Politicians should remember that it's better to get ahead than to get even."

"I should like to be 35 and live for ever."

HERBERT MORRISON.

"At 35 I myself already feel a bit out of date."

HARRISON.

"It seems clear that the Government do not consider that rationalization by co-ordination requires unification except in a financial sense."

Times,

"The British Empire, God bless it, was founded on beer, beef, fox-hunting and cold steel."

EDISON'S LABOUR SAVING

An echo of the Edison centenary earlier in the year is this story of how the inventor used to show visitors to his summer home a marvellous collection of labour-saving devices. But on leaving they had to struggle through an obstinate turnstile.

"Nothing laboursaving about this," remarked one victim.

"Oh, yes, there is," said Edison. "Every time it's pushed round eight gallons of water are pumped into a tank on my roof!"

U. N. A.

"As for the clowns at the Circus, they displayed the same good intentions, the same fleeting pugnacity, the same self-importance, the same inability to see each others' point of view, the same anxiety to help combined with the urge to obstruct, as delegates to the Assembly of the United Nations!"

Kolar Gold Field

INDUSTRIAL OUTLOOK

THE hidden treasure of the Kolar Gold Field is not easily won. It is guarded by great forces of nature, and is made available only through long years of hard work backed by courage, skill and foresight. Long range planning is required so that the yield may be continuous.

MINING is akin to farming in some respects. The prudent farmer looks ahead and sinks some of his earnings in the opening up of new land and in improving the condition of his farmed land. In mining, the equivalent of breaking up of new land with the plough is called "Development" which opens up new zones, mostly in the depths of the mine in quest of gold ore. Such work involves much expenditure from which no immediate return can be expected. Thus the process of winning gold is slow.

AS a result of the development of the industry over a long period, with its concentration of arts and science, a large township has sprung up and flourished. The industry has indeed made history and has played a worthy part in enhancing the industrial reputation and in promoting the economic prosperity of Mysore.

AND now in the attainment of the objective, this great industry is faced with highly technical and financial problems. While the accumulated experience of the managements is a great asset, the future prospect for the industry lies, however, in the continuation of co-operative intention and a spirit of good-will of all actively concerned in its progress.

(K.G.F. MINING BOARD.)

THE MYSORE UNIVERSITY JUNGLE

On the eve of the establishment of full responsible Government in the State with truth, justice, and non-violence as beacon lights of administration, it seems to be urgent and necessary to draw the attention of the Education Minister to the depredations of the tiger roaming in the University Jungle.

It is a tragedy indeed that of all departments in the State, the University is the only one which neither enjoys the academic freedom which should characterise the seat of learning, nor is administered as a regular department of government. The Vice-Chancellor who is the supposed head of the University is embarrassed at every step by the vagaries of a remorseless council. There is a great deal of wire-pulling in the affairs of the University by a few interested persons. A veil of mystery shrouds the affairs of the University and the almighty council with its powerful "G's" has been playing a game of hide and seek with the poor personnel of the University.

The history of the University for the past few years is the history of the turning of tables upon and hunting down of earnest teachers on communal grounds. But it is also the history of self-advancement of a few persons by all legal quibbles, the feverish promotion of a few pitch-forked Juniors by unconscionable methods simply because they belong to a particular community.

Some time back when two Junior Lecturers of the English department belonging to back-ward community were promoted as assistant professors a storm of protest was raised by the University teachers and the public, in response to which the then education minister, the Late Dr. T. C. M. Royan, gave the assurance to a deputation of University teachers that such a supercession shall never again happen in the University. Hardly before the University teachers could feel that all is well particularly with the advent of the new popular ministry with its professions of Non-Communalism, the University Council have thrown a bomb shell at the University Lecturers by their recommendations for the various assistant professorships which had been advertised. It has been repeatedly brought to the notice of the University authorities that the practice of advertisement for selection of assistant professors must cease as it is most depressing and annoying, that after several years of distinguished service certified as excellent. Senior teachers should be forced to apply for jobs along with some of their own students of the immediate past. Even there is no consistency and following up posts by advertisement or otherwise depends upon the pull the candidates have with the powerful members of the council. The members of the University Council are more powerful than the members of the British Parliament for by their simple nod they can transform the sex of the vacancy as it has happened that an assistant professorship vacant on the retirement of a senior man is decreed, against the proposals of the professor concerned, to be filled up *by a woman who has not even* finished her period of probation, merely because she belongs to the community of a powerful member of the University Council.

Unmindful of public opinion seven places of assistant professors in several departments were advertised and a selection committee was duly appointed to select the candidates. Strangely enough the University Council has turned down the recommendations of the expert committee and has recommended Junior candidates merely on communal considerations. Seniority, merit, and good work have been thrown to the winds. Even in this communal orgy two Brahmin candidates have survived one in English because there was no candidate of the back-ward community, and the other a recent Sanskrit doctor still wet from the mould who is a hot favourite of a few powerful tin-gods

(*Continued on page 5.*)

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15TH FAST

Mahatma Gandhi has embarked on what his chroniclers depict as his fifteenth fast. May be, fifteenth fast of his career, but first fast as a free citizen of independent India. "I ask you all to bless the effort and pray for me", he says. We certainly bless his fast. In fact we were among those who expected it much earlier than this. When his trusted lieutenants, Pandit Nehru, Patel, and Azad, acting on their own responsibility, had agreed to the unholy partition of the land and coaxed him into concurrence in spite of his own better judgment, one expected that the disappointment of long-cherished hopes, and the so-called inevitability of it, and his powerlessness to remedy the evil, would urge him to the penance of a fast as an outlet to surcharged feelings.

His position was like that of a mesmerist who has promised to produce a peacock from his pocket and produces only a snake, offers to get you the brilliant Kohinoor, but only gets you the unlucky Hope diamond! There was nothing glorious about the achievement, and nothing to be proud of. Quite the contrary. He had however the satisfaction of having a Government in which all his personal proteges had a place. He began to tell the world that his team was the best, greatest, ablest that India could produce. He ignored the English proverb, "There are greater fish in the sea than ever came out of it."

The public expected that such a set of great men, would arrange the partition cleverly, peacefully, without harm to the populace whose welfare was their bounden duty. Instead thousands are being murdered. In Mr. Gandhi's own language, "Innocent men, women, and children were butchered, looted, and others have had to flee. Now comes the news of an attack on the refugee train at Gujarat. Large numbers are reported to have been killed and women abducted. It distresses me. How long can the Union put up with such things?"

We think Mr. Gandhi should address the question to the friends to whom he has entrusted the Union Government, who in spite of their extolled ability, seem unable to safeguard the welfare of the millions who have so long believed in their leadership, and who now find themselves in the position of men who have embarked in a leaky canoe in order to cross a flooded stream!

As the virtual head of the Indian Union one would think that it is the obvious responsibility of Mr. Gandhi to ensure the welfare of the millions of Hindus and Sikhs whom his agreement with Lord Mountbatten has left in the lurch in Pakistan. They are killed if they stay there, they are killed if they try to come out, the few who survive and come out, having lost their all, are left half-starved and half-clothed, with only desolation behind them and desolation before them, and those of them whose sufferings have maddened them to frenzy are tamed by Ghurkha rifles or police batons in their mother-land, and to crown all, they are daily cursed roundly by Mr. Gandhi! He cannot spare them even lip-tears. We hardly think that that is the kind of approach that they expect from Mr. Gandhi, or that they have the right to expect from Mr. Gandhi. Therefore to direct the fast against them or "against society" as wrong-doers, is rather unkind of Mr. Gandhi, and unfair.

The fact seems to be, as was ably pointed out in the Mysore Legislative Council re-

cently that after 71 a man should retire from service, Government or Public. His hand becomes shaky, and his mind becomes wobbly. Therefore he must retire, or ought to be made to retire. We have not noted Mr. Gandhi's exact age, but it must be far beyond 71. Mr. Gandhi has put in over 40 years of public service. He has lived to see India attain not only independence from outside, but also independence from inside. We would therefore suggest that he break his fast, and retire to his Sewagram, for his own peace, and possibly that of others. Things could not become much worse than they are at present. Or if they do become much worse, his would not be the responsibility.

We see that the Mysore Legislative Coun- has sent him an appeal not to undertake the fast. By a curious coincidence Mr. Gandhi was embarking on his fast at the moment when that Council was passing a punitive legislation for the forced temple entry of Harijans!

We do not think that many Radhakrishnans would be able to explain how a coercive legislation of an omnibus type and forcible temple entry are in conformity with the avowed peaceful persuasion of Gandhism, and differs from the forcible conversion methods of Mohammadanism. But politicians can profess one thing and practise the contrary, look upon themselves as plaster-saints, and on others as ignorant devils. Mr. Gandhi quotes the verdict of his friend Mr. Konda Venkatappiah on his followers. We hope the fast will induce them to a searching of heart, and help to make them more democratic, more honest, more tolerant, less self-seeking, and less arrogant.

Editor.

(*Continued from page 3*)

of the University Council. He was given a fellowship, exempted from teaching for 3 years, and contrary to University rules he was permitted to submit his essay for the doctorate, and this is now made a lever for preferment, while his seniors who did their work efficiently and conscientiously are dubbed as inferiors What else is this but sheer travesty of Justice! The same ruthless and unjust policy is followed in the appointment of examiners in the several University examinations and deputations to various academic conferences. Junior lecturers with a few months' service are chief examiners while senior men with distinguished record of service are ignored, and persons who wait at the doors of the council members are helped to go on pleasure trips in the guise of delegates at the expense of those who have written papers to the several conferences.

It is unfortunate that this seat of learning should be *vitiated* by communal rancour. In the best interest of efficiency and welfare of the youth it is very necessary to hunt down this tiger of communalism. Whatever may be the policy of Government with regard to recruitment, communal consideration must cease in University service, and seniority and merit should alone count for promotion. Can we hope for such a directive calling the University Council to order from the Hon'ble Minister of Education who is anxious to establish a regime of justice and fair play?

* * * *

It is a pity that the atmosphere of the University should be so fouled by a set of unchecked gutter politicians. Things seem to be getting worse under a so-called Popular Government than under the old bureaucratic system. We think the Education Minister is an experienced man and known to be level-headed. We hope he will be statesman enough not to give countenance to this leprous state of affairs; otherwise we shall have to ask Mahatma Gandhi and Sirdar Patel what they have to say in the matter, and put it before the Inter-University Board, and ask them to judge whether this is the kind of University education that they seek to promote.

Editor.

MYSORE CONSTITUTION

A DRAFT

By Mr. T. S. Rajagopaliengar, M.A., LL B.,

Be it enacted by His Highness the Maharaja by and with the advice and consent of the Constituent Assembly entrusted with the task of framing a Constitution Bill for the State of Mysore providing for Responsible Government under the aegis of His Highness, and by the authority of the same, as follows;—

CHAPTER I

INTRODUCTORY

1. This Act may be cited The Responsible Government of Mysore act, 194 .

2. This Act extends to the whole of Mysore including the Civil Station, Bangalore.

3. The Government of the Kingdom of Mysore shall be a Constitutional, Parliamentary, and Hereditary Monarchy.

CHAPTER II

CONCERNING POWERS

1. All powers emanate from the people. They shall be exercised in the manner established by the constitution.

2. The legislative power shall be excercised collectively by the King and the Legislative Assembly.

3. The executive power is administered by the King through his responsible Ministers.

4 The judicial power shall be exercised by the courts and the tribunal.

CHAPTER III

CITIZENS AND THEIR RIGHTS

1. The nationality of the State is acquired, retained, and lost according to regulations established by the Civil law.

2. Naturalization is granted by the legislative power. Full naturalization alone admits foreigners to equality with Mysoreans in the exercise of political rights.

3. All citizens shall in all respects be equal before the law. There shall be no privilege on the ground of sex, birth, colour, creed, religion or occupation. All citizens shall enjoy the same civil and political rights, without distinction of race, language, or religion.

4. There shall be full and absolute protection of life and liberty for all without any distinction on the ground of origin, nationality, language, race or religion.

5. The liberty of the person shall be inviolable and no person shall be deprived of his liberty except in accordance with law duly made and promulgated. Except when taken in the act of committing an offence, no person shall be arrested without a warrant issued by a magistrate, which must be shown at the time of arrest.

6. The dwelling of each citizen shall be inviolable and shall not be forcibly entered into except in accordance with law duly made and promulgated.

7. The right of free expression of opinions and ideas by speech, writing, print, picture, or other similar means at well as the right to assemble peacefully and without arms or weapons, and to form associations or unions, shall be guaranteed to all citizens for purposes not opposed to public morality or public order. Laws regulating the manner in which the right of forming associations and the right of free assembly may be exercised, shall contain no political, religious, or class distinction.

8. Public employments shall, without distinction be open in the same degree to all citizens, under conditions prescribed by law.

9. The liberty of the press shall be guaranteed subject to the requirements of any law duly made for the prevention of the abuse of the liberty.

10 No person shall be removed against his will from the jurisdiction of the judge to whom the law assigns him. Exceptional courts shall only be permissible in cases provided by laws promulgated before the commission of the offence.

11. No penalty shall be established or enforced except by virtue of a law.

12. No one shall be deprived of his property except for a public purpose, and in the cases and according to the forms established by law, and in consideration of a just compensation previously determind.

13. Subject to the requirements of law duly made in the interests of public morality, and public order, there shall be liberty of conscience, religious liberty, and freedom of public worship for all No one shall be compelled to join in any manner whatever in the forms of ceremonies of any religious denomination. And all the religions shall be equal before the law.

(To be continued.)

ಮೈಸೂರು ರಾಜಧಾನಿಯಲ್ಲಿ ಶ್ರೀ ಅಭಿನವ ಶಂಕರಾಲಯದಲ್ಲಿ ವೇ॥ ಬ್ರಂ॥ ಶ್ರೀ॥ ಗುರುಸೇವಾಪ್ರವೀಣ ಸದಾಚಾರ ಪ್ರವರ್ತನಪ್ರವೀಣ ನಂಜನಗೂಡು ಶ್ರೀಕಂಠಶಾಸ್ತ್ರಿಗಳವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಸರ್ವಜಿನ್ನಾಮ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶು॥ ೨ ಮಂಗಳವಾರ (ತಾ॥ 13-1-1948) ದ ದಿನ ಧರ್ಮಾಭಿಮಾನಿಗಳು ಸಭೆಸೇರಿ ಈಕೆಳಗೆ ವಿವರಿಸಲ್ಪಟ್ಟಿರುವ ನಿರ್ಣಯಗಳನ್ನು ಚರ್ಚಿಸಿ ಕೆಲವರ ಭಾಷಣಗಳಾದ ನಂತರ ಸರ್ವಾನುಮತದಿಂದ ತೀರ್ಮಾನಿಸಿರುತ್ತಾರೆ.

ಸಭೆಯಲ್ಲಿ ಹಾಜರಿದ್ದ ಮಹನೀಯರುಗಳು.

ವೇ॥ ಬ್ರಂ॥ ಶ್ರೀ॥ ಗಳಾದ—

ಗುರುಸೇವಾಪ್ರವೀಣ ಎ. ಶ್ರೀಕಂಠಶಾಸ್ತ್ರಿಗಳು,

ಮಹಾವಿದ್ವಾಂಸರುಗಳಾದ—

ಕನ್ನಂಬಾಡಿ ಗೋಪಾಲಕೃಷ್ಣಶಾಸ್ತ್ರಿಗಳು, ಪಂಡಿತರತ್ನಂ ನೆರೂರು ಕೃಷ್ಣಾಚಾರ್ಯರವರು, ಪಂಡಿತರತ್ನಂ ಡಿ. ವಾಸುದೇವಾಚಾರ್, ಆತ್ಮಕೂರು ದೀಕ್ಷಾಚಾರ್ಯರು, ಪಾಲಘಾಟ್ ನಾರಾಯಣಶಾಸ್ತ್ರಿಗಳು, ಸಿ. ಆರ್. ಶಿವಸುಬ್ರಹ್ಮಣ್ಯಶಾಸ್ತ್ರಿಗಳು, ಪಂಡಿತಪ್ರವರ ಎಂ. ಎಸ್. ವೆಂಕಟೇಶಶಾಸ್ತ್ರಿಗಳು, ಧಾಳಿ ನರಸಿಂಹಭಟ್ಟರು.

ವಿದ್ವಾಂಸರುಗಳಾದ—

ಪಿ. ಚಂದ್ರಶೇಖರಭಟ್ಟರು, ಕೆ. ಶಂಕರನಾರಾಯಣಶಾಸ್ತ್ರಿಗಳು, ಕೆ. ನಾಗರಾಜಾಚಾರ್ಯರು, ಸಿ. ರಾಮಚಂದ್ರಾಚಾರ್ಯರು, ಟಿ. ಕೃಷ್ಣಮೂರ್ತ್ಯಾಚಾರ್ಯರು, ಹೆಚ್. ನಾರಾಯಣಜೋಯಿಸರು, ಆಗಮಿಕರು ಕೆ ಶ್ರೀನಿವಾಸೈಯ್ಯಂಗಾರ್ರು, ಆಗಮಿಕರು ಎಸ್. ಸುಬ್ಬಕೃಷ್ಣ ದೀಕ್ಷಿತರು.

ಮು॥ ರಾ॥ ಗಳಾದ—

ರಾಜಸೇವಾಪ್ರಸಕ್ತ ಅಂಬ್ಡೆ ಸುಬ್ರಹ್ಮಣ್ಯ ಐಯ್ಯರವರು, ಜಿ. ಕೃಷ್ಣಸ್ವಾಮಿಯವರು, ಜಿ. ಆರ್. ಜೋಸ್ಯರ್ರವರು, M.A., F.R.E.S., ಅನೆಕಲ್ ಸರ್ವಾಭಟ್ಟರು, ಬಿ. ಎಸ್. ಸುಬ್ರಾಯರು, ಲಲಿತಾ ಚಾಮುಂಡಿಪುರಂ, ಮೈಸೂರು, ಎಂ. ಸೀತಾರಾಮಶಾಸ್ತ್ರಿಗಳವರು, ಪಿ. ವಿ. ನಾರಾಯಣ ಮೂರ್ತಿಗಳು, ಟಿ. ಗುಂಡಪ್ಪನವರು, ಅಡ್ವೋಕೇಟ್, ಎಸ್. ಕೃಷ್ಣೈಯ್ಯಂಗಾರ್ರವರು, ರಿ॥ ಸೂಪ್ರಂಟೆಂಡಿಂಗ್ ಇಂಜನಿಯರ್, ಎಂ. ಎಸ್. ರಾಮದಾಸಪ್ಪನವರು, ರಿ॥ ಅಮಲ್‌ದಾರ್ರು, ಕಳಲೆ ಕೃಷ್ಣರಾಯರು, ರಿ॥ ಡಿ॥ ಎಜ್ಯುಕೇಷನಲ್ ಆಫೀಸರು, ಆರ್. ಕೆ. ವೆಂಕಣ್ಣಾಚಾರ್, ಕೆ. ಎಸ್. ಭಾಸ್ಕರಭಟ್ಟರು, ಕವಿಕೆಶೋರ್, ಡಾ॥ ಎ. ಎಸ್. ನರಸಿಹ್ಮಯ್ಯನವರು, ಪ್ರಿನ್ಸ್‌ಪಾಲ್, ಸಂಸ್ಕೃತ ಕಾಲೇಜ್, ಕೆ. ಅನಂತಸುಬ್ರಾಯರು, ಪತ್ರಿಕಾಪ್ರತಿನಿಧಿ, ಹೊ. ಚ. ಕೇಶವಮೂರ್ತಿಗಳು, ಇನ್ನೂ ಬಹುಜನ ಧರ್ಮಾಭಿಮಾನಿಗಳಾದ ಮಹನೀಯರು ಸಭೆಗೆ ದಯಮಾಡಿಸಿದ್ದರು.

ಮೈಸೂರು ಸರ್ಕಾರದವರು ಜಾರಿಗೆ ತರಬೇಕೆಂದಿರುವ ಅಸ್ಪೃಶ್ಯರ ದೇವಾಲಯ ಪ್ರವೇಶದ ಕಾನೂನಿನ ವಿಚಾರವಾಗಿ ಅನೇಕ ಅಂಶಗಳು ಚರ್ಚಿಸಲ್ಪಟ್ಟವು. ಈ ಮಸೂದೆಯು ಕಾನೂನಿನ ರೂಪವನ್ನು ಪಡೆದು ಜಾರಿಗೆ ಬಾರದಂತೆ ಪ್ರತಿರೋಧ ಮಾಡಲು ನ್ಯಾಯಸಮ್ಮತವಾದ ಯಾವಯಾವ ಮಾರ್ಗಗಳನ್ನು ಅನುಸರಿಸಬೇಕೆಂಬ ಬಗ್ಗೆ ವಿಪುಲವಿಚಾರವು ನಡೆದು ಕೊನೆಗೆ ಈ ಕೆಳಗೆ ನಮೂದಿಸಿರುವ ತೀರ್ಮಾನಗಳು ಸರ್ವಾನುಮತದಿಂದ ಅಂಗೀಕೃತವಾದವು.

ನಿರ್ಣಯಗಳು :

" ಮೈಸೂರು ಸಂಸ್ಥಾನದಲ್ಲಿ ಪ್ರಕೃತ ರಾಜಕೀಯ ಸನ್ನಿವೇಶದಿಂದ ಕಲ್ಪಿತವಾಗಿರುವ ತಾತ್ಕಾಲಿಕ ಸರ್ಕಾರವು ಹಠಾತ್ತಾಗಿ ಈ ಸಂಸ್ಥಾನದಲ್ಲಿ ಅಸ್ಪೃಶ್ಯರ ದೇವಾಲಯ ಪ್ರವೇಶದ ಮಸೂದೆಯನ್ನು ಜಾರಿಗೆ ತರಬೇಕೆಂದು ಸರ್ವವಿಧದಿಂದಲೂ ಪ್ರಯತ್ನ ನಡಿಸುತ್ತಿರುವುದು ನಿಜವಾದ ರಾಜನೀತಿಗೆ ವಿರುದ್ಧವಾದುದೆಂದು ಈ ಸಭೆಯು ಭಾವಿಸುತ್ತದೆ.

ಈ ವಿಷಯವು ಸನಾತನ ಧರ್ಮಕ್ಕೂ ಧರ್ಮಶಾಸ್ತ್ರಕ್ಕೂ ಸಂಬಂಧಿಸಿದುದಾದುದರಿಂದಲೂ ಮತ್ತು ಅನಾದಿಸಿದ್ಧವಾಗಿ ನಡೆದುಬರುತ್ತಿರುವ ಸದಾಚಾರಕ್ಕೆ ವಿರುದ್ಧವಾಗಿರುವುದರಿಂದಲೂ ಈ ಕಾನೂನನ್ನು ಜಾರಿಗೆ ಬಾರದಂತೆ ಪ್ರಯತ್ನ ಮಾಡುವುದು ಮತ್ತು ಅಂಥಾ ಕಾನೂನು ದುರ್ದೈವ ವಶಾತ್ ಮಂಜೂರಾದರೆ ಅದು ಜಾರಿಗೆ ಬಾರದಂತೆ ಪ್ರತಿಭಟಿಸುವುದು ಪ್ರತಿಯೊಬ್ಬ ಧರ್ಮಾಭಿಮಾನಿಯ ಕರ್ತವ್ಯವಾಗಿರುತ್ತೆ.

ನಮ್ಮ ಪಿರ್ಯಧರ್ಮವನ್ನು ನಂಬಿಕೊಂಡು ಕಾಲೋಚಿತವಾಗಿ ಸದಾಚಾರಗಳನ್ನು ಅನುಷ್ಠಾನ ಮಾಡುತ್ತಾ ಬರುತ್ತಿರುವ ನಾವುಗಳು ದೇವನುಂದಿರಗಳಿಗೂ ತೀರ್ಥಕ್ಷೇತ್ರಗಳಿಗೂ ಈ ಅಸ್ಪೃಶ್ಯರನ್ನು ಕಾನೂನು ಬಲದಿಂದ ಪ್ರವೇಶ ಮಾಡಿಸುವಂಥಾ ಧರ್ಮಲೋಪಕ್ಕೆ ಎಡೆಗೊಡಬಾರದೆಂದೂ ಇಂಥಾ ಧರ್ಮವಿರುದ್ಧ ಕಾರ್ಯಾಚರಣೆಯಿಂದ ಸರ್ಕಾರವು ಮಹಾಜನರ ಬೆಂಬಲವನ್ನು ಕಳೆದುಕೊಳ್ಳುತ್ತದೆಂದೂ ನಾವು ಘಂಟಾಘೋಷವಾಗಿ ಸಾರಿಹೇಳುತ್ತೇವೆ.

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ನಮ್ಮನ್ನಾಳುವ ಮಹಾಪ್ರಭುಗಳವರಿಗೆ ಹಿಂದೆಯೂ ಇಂದೂ ಮುಂದೆಯೂ ಯಾವಾಗಲೂ ಇಂಥಾ ಕಾನೂನುಗಳನ್ನು ತಿರಸ್ಕರಿಸುವ ಪರಮಾಧಿಕಾರವಿದೆಯೆಂದು ಯಲ್ಲಾ ರಾಜ್ಯಾಂಗರಚನಾವಿಧಾನದಲ್ಲಿಯೂ ಪ್ರತಿಪಾದಿತವಾದ ಸಿದ್ಧಾಂತವಾಗಿದೆ.

ಈ ಸಭೆಯು ಧರ್ಮವಿರುದ್ಧವಾದ ಈ ಕಾನೂನಿಗೆ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರು ತಮ್ಮ ರಾಜಮುದ್ರೆಯನ್ನು ಅನುಗ್ರಹಿಸಬಾರದೆಂದು ವಿನಯಪೂರ್ವಕವಾಗಿ ಧರ್ಮಪ್ರಭುಗಳವರಲ್ಲಿ ಈ ಮೂಲಕ ಪ್ರಾರ್ಥಿಸಿಕೊಳ್ಳುತ್ತದೆ.''

ಮೇಲ್ಕಂಡ ನಿರ್ಣಯವನ್ನು ಶ್ರೀಮನ್ ಮಹಾರಾಜರವರಿಗೂ ಮತ್ತು ಸರ್ಕಾರಕ್ಕೂ ಕಳುಹಿಸಿಕೊಡಲು ಈ ಸಭೆಯ ಅಧ್ಯಕ್ಷರನ್ನು ಕೋರಲಾಯಿತು

ಮೇಲ್ಕಂಡ ಅಂಶಗಳನ್ನು ದೇಶವಾದ್ಯಂತವೂ ಪ್ರಸಿದ್ಧಪಡಿಸಿ ಅವಶ್ಯಕವಾದ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಕೈಗೊಳ್ಳುವ ಬಗ್ಗೆ ಈ ಕೆಳಗೆಕಂಡ ಮಹನೀಯರನ್ನೊಳಗೊಂಡ ಕೇಂದ್ರ ಸಮಿತಿಯನ್ನು ರಚಿಸಲಾಯಿತು.

ಈ ಸಮಿತಿಯ ಪ್ರಧಾನಕಾರ್ಯಾಲಯವು ಮೈಸೂರು ರಾಜಧಾನಿಯಲ್ಲಿ ಇರತಕ್ಕದೆಂದೂ ತೀರ್ಮಾನಿಸಲಾಯಿತು.

ಈ ಸಭೆ '' ಅಖಿಲ ಮೈಸೂರು ಸನಾತನಧರ್ಮರಕ್ಷಣ ಸಭಾ '' ಎಂಬ ಹೆಸರಿನಿಂದ ಸ್ಥಾಪಿಸಲ್ಪಟ್ಟು ಜಾತುರ್ವರ್ಣ್ಯದವರೂ ಸೇರಿ ಈ ಸಭೋದ್ದೇಶ್ಯಗಳನ್ನು ನೆರವೇರಿಸಲು ಪ್ರಯತ್ನ ಪಡತಕ್ಕದ್ದೆಂದೂ ನಿಶ್ಚಯಿಸಲಾಯಿತು.

ಕೇಂದ್ರ ಕಾರ್ಯನಿರ್ವಾಹಕ ಸಮಿತಿಯಲ್ಲಿ ಈ ಕೆಳಗೆ ಕಂಡ ಮಹನೀಯರುಗಳು ಇರಬೇಕೆಂದು ಕೋರಲಾಯಿತು.

ವೇ॥ ಬ್ರಂ॥ ಶ್ರೀ॥ ಗುರುಸೇವಾಪ್ರವೀಣ ಸದಾಚಾರ ಪ್ರವರ್ತನಪ್ರವೀಣ ನಂಜನಗೂಡು ಶ್ರೀಕಂಠಶಾಸ್ತ್ರಿಗಳವರು, ಅಧ್ಯಕ್ಷರು.

ಶ್ರೀಯುತ ರಾಜಸೇವಾಪ್ರಸಕ್ತ ಎ. ಸುಬ್ರಹ್ಮಣ್ಯ ಐಯ್ಯರವರು, ಉಪಾಧ್ಯಕ್ಷರು.

ಸದಸ್ಯರುಗಳು.

ಶ್ರೀಯುತರುಗಳಾದ—

ಜಿ. ಕೃಷ್ಣಸ್ವಾಮಿಯವರು, ಆನೆಕಲ್ ಸರ್ವಾಭಟ್ಟರು, ಪಿ. ವಿ. ನಾರಾಯಣ ಮೂರ್ತಿಗಳು, ಭಿಷಕ್‌ರತ್ನ ಬಿ. ವಿ. ಪಂಡಿತರು, ಟಿ. ಗುಂಡಪ್ಪನವರು, ಅಡ್ವೊಕೇಟ್, ಮೈಸೂರು, ಸಾಹಿತ್ಯರತ್ನಂ ಮಹಾವಿದ್ವಾ ಜಗ್ಗೂ ವೆಂಕಟಾಚಾರ್, ಮೇಲುಕೋಟೆ, ಜ್ಯೋತಿಷರತ್ನಂ ಮಹಾವಿದ್ವಾ ಕರೂರು ಶೇಷಾಚಾರ್‌ರವರು, ಸಾಹಿತ್ಯರತ್ನಂ ಕೆ. ಗೋಪಾಲಕೃಷ್ಣಶಾಸ್ತ್ರಿಗಳು, ಪಂಡಿತರತ್ನಂ ನೆರೂರು ಕೃಷ್ಣಾಚಾರ್ರು, ಎಕ್. ಕೃಷ್ಣೈಯ್ಯಂಗಾರ್ರವರು, ರಿ॥ ಸೂ॥ ಇಂಜನಿಯರ್, ಎಂ. ಎಸ್. ರಾಮದಾಸಪ್ಪನವರು, ರಿ॥ ಅಮಲ್‌ದಾರ್ರು, ಕಳಲೆ ಕೃಷ್ಣರಾಯರು, ರಿ॥ ಡಿ॥ ಎಜ್ಯುಕೇಷ್ಯ ಆಫೀಸರು, ಕವಿಕಿಶೋರ್, ಕೆ. ಎಸ್. ಭಾಸ್ಕರಭಟ್ಟರು, ಎಂ ವಿ. ಸನತ್ಕುಮಾರ್‌ರವರು, ಎಂ. ಎಸ್. ನಾಗಣ್ಣನವರು, ನಂಜನಗೂಡು ಶ್ರೀಕಂಠಶಾಸ್ತ್ರಿಗಳು, ಮಹಾವಿದ್ವಾ, ಕೂತುಗೊಡು ನಾಗಭೂಷಣಭಟ್ಟರು, ಶೃಂಗೇರಿ, ಎಂ. ಸೀತಾರಾಮಶಾಸ್ತ್ರಿಗಳು, ಬೆಂಗಳೂರು.

ಕೋಶಾಧ್ಯಕ್ಷರು.

ಶ್ರೀಯುತ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್ ಯಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಸ್., ಸಂಪಾದಕರು ರ್ಯಾಷನಲಿಸ್ಟ್, ಮೈಸೂರು.

ಗೌರವಕಾರ್ಯದರ್ಶಿಗಳು.

ಶ್ರೀಯುತ ಟಿ. ನಾರಾಯಣ. ಸಂಪಾದಕರು, ಮೈಸೂರು ಪತ್ರಿಕೆ, ಮೈಸೂರು.
ಆರ್. ಕೆ. ವೆಂಕಣ್ಣಾಚಾರ್, ನಂಜನಗೂಡು,
ಬಿ. ಎಸ್. ಸುಬ್ರಾವ್, ಪ್ರೊಪ್ರೈಟರ್, ಓರಿಯಂಟಲ್ ಇಂಡೆಸ್ಟ್ರೀಸ್, ಮೈಸೂರು,

ಅವಶ್ಯವಾದ ಸಂದರ್ಭಗಳಲ್ಲಿ ಈ ಸಮಿತಿಗೆ ಇತರ ಸದಸ್ಯರುಗಳನ್ನೂ ಶೇರಿಸಿಕೊಳ್ಳುವ ಅಧಿಕಾರವು ಕೊಡಲ್ಪಟ್ಟಿದೆ.

ಈ ಸಭೆಯ ಉದ್ದೇಶಗಳನ್ನೊಳಗೊಂಡ ಮೇಲ್ಕಂಡ ಠರಾವಿನ ಹತ್ತು ಸಾವಿರ ಪ್ರತಿಗಳನ್ನು ಮುದ್ರಣಮಾಡಿಸಿ ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಎಲ್ಲಾ ಸ್ಥಳಗಳಿಗೂ ಕಳುಹಿಸಿಕೊಟ್ಟು ಮಹಾಜನರ ರುಜುಗಳನ್ನು ಪಡೆದು ಶ್ರೀಮನ್ ಮಹಾರಾಜರವರಿಗೆ ಕಳುಹಿಸಿಕೊಡುವ ಏರ್ಪಾಟುಮಾಡಬೇಕಾಗಿ ಸರ್ವಾನುಮತದಿಂದ ತೀರ್ಮಾನಿಸಲಾಯಿತು.

ಸಭೆಯ ಉದ್ದೇಶಗಳಿಗಾಗಿ ಚಂದಾಹಣವನ್ನು ಕೂಡಿಸಬೇಕೆಂದು ನಿರ್ಣಯವಾಗಲು ನೆರೆದಿದ್ದ ಸಭಿಕರ ಪೈಕಿ ಕೆಳಗೆ ಕಂಡಂತೆ ಮಹನೀಯರುಗಳು ವಾಗ್ದಾನ ಮಾಡಿದರು. ಶ್ರೀಗಳಾದ ಜಿ. ಆರ್. ಜೋಸ್ಯರವರು ೫೦ ರೂ, ಗುರುಭಕ್ತ ಕೇಸರಿ ಶ್ರೀಕಂಠಶಾಸ್ತ್ರಿಗಳವರು ೫೦ ರೂ. ರಾಜಸೇವಾ ಪ್ರಸಕ್ತ ಎ. ಸುಬ್ರಹ್ಮಣ್ಯಯ್ಯರವರು ೫೦ ರೂ. ಜಿ. ಕೃಷ್ಣಸ್ವಾಮಿಗಳವರು ೫೦ ರೂ, ಕೆ. ನಾಗಭೂಷಣಭಟ್ಟರವರು ೧೦೦ರೂ.

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NEED FOR RELIGIOUS EDUCATION

Moulana A. K Azad, Educational Minister of the Central Government which its Premier and Deputy Premier are pleased to describe as a "Secular Government", advocates the need for religious education through Government machinery. He told the Central Advisary Board of Education, recently.

"There is a particular aspect of the question to which I shall invite your attention. In connection with the scheme of the basic education the question of religious instruction had cropped up at the time. Two committees of the Board pondered over it but they could come to no agreed decision. I should like that this question may be reconsidered in the lignt of the changed circumstances. For our country this question has a special importance.

"At first it was considered that religion would be in the way of the free intellectual development of a child but now it has been admitted that religious education cannot be altogether dispensed with. If national education was devold of this element, there should be no appreciation of moral values or moulding of character on human lines. It must be known to you that Russia had to give up its idealogy during the last World War. The British Government in England had also to amend its educational system in 1944.

"So far as India is concerned, the problem presents itself in an entirely different shape. Europe and America felt the need of religious education as it was observed that without religious influences people became over-rationalistic. But in so far as they are working in Indian life, we have to face the other side of the medal. We have no fear that people will become ultra-rationalists. On the other hand we are surrounded by over-religiosity. Our present difficulties, unlike those of Europe, are not creations of materialistic zealots but of religious fanatics. If we want to overcome them, the solution lies not in rejecting religious instruction in elementary stages but in imparting sound and healthy religious education under our direct supervision so that misguided credulism may not affect the children in their plastic stage.

DANGERS OF PURELY SECULAR EDUCATION

"It is obvious that millions of Indians are not prepared to see that their children are brought up in an irreligious atmosphere and, I am sure, you, too, will agree with them. What will be the consequence if the Government undertake to impart purely secular education? Naturally people will try to provide religious education to their children through private sources. How these private sources are working today or are likely to work in future is already known to you. I know something about it and can say that not only in villages, but even in cities the imparting of religious education is entrusted to teachers who though literate are not educated. To them religion means nothing but bigotry. The method of education, too, is such in which there is no scope for broad and liberal outlook. It is quite plain, then, that the children will not be able to drive out the ideas infused into them, in their early stage, whatever modern education may be given to them at a later stage. If we want to safeguard the intellectual life of our country against this danger it becomes all the more necessary for us not to leave the imparting of early religious education to private sources. We should take it rather under our direct care and supervision. No doubt, a foreign Government had to keep itself away from religious education. But a National Goveanment cannot divest itself of this responsibility. To mould the growing mind of the nation on right lines is its primary duty. In India, we cannot have an intellectual mould without religion.

"But if religious instruction is to be a part of basic education, what will be its proportion? How is it to be managed? These are questions which are to be thoroughly considered. I request you to appoint a committee to go into the question 'de novo'. It may be authorised to send its recommendations directly to the Government."

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MORAL DEGRADATION OF CONGRESSMEN

Mahatma Gandhi says,

"I told you yesterday of two letters from ndhra. One was from the aged friend, no other an Deshabakta Konda Venkatappayya Garu. I ve here extracts from it :

"The one great problem, apart from many other political and economic issues of a very complicated nature, is the moral degradation into which the men in Congress circles have fallen. I cannot say much about other provinces but in my province, the conditions are very deplorable. The taste of political power has turned their heads. Several of the M L.As, and M L.Cs. are following the policy of 'make hay while the sun shines,' even to the extent of obstructing the administration of just ce in the Criminal Courts, presided over by Magistrates. Even the District Collectors and other revenue officials do not feel free in the discharge of their duties, on account of the frequent interference by the M.L.As. and M.L.Cs. on behalf of their partisans. A strict and honest officer cannot hold his position, for, false reports are carried against him to the Ministers who easily lend their ears to these unprincipled self-seekers.

"Swaraj was the only all- absorbing passion which goaded men and women to follow your leadership. But now that the goal had been reached, all moral restrictions have lost their power on most of the fighters in the great struggle, who are joining hands, even with those who were sworn opponents of the national movement and who, now, for their personal ends, enlist themselves as Congress members. The situation is growing intolerable every day, with the result that the Congress as well as the Congress Government have come into disrepute, The recent Municipal elections in andhra had proved how far and how fast the Congress is loosing its hold upon the people. The Municipal elections in the town of Guntur were suddenly ordered to be stopped by an urgent message fpom the Minister for Local Bodies, Madras, after every preparation was made for carrying on elections. Only a nominated council was in power for, I believe, the last ten years or more, and for nearly a year now, the Municipal administration has been in the hands of a Commissioner. Now the talk prevails that the Government would soon nominate councillors to take charge of the Municipal affairs of this town. I, old, decrepit, and with a broken leg, slowly limping on crutches within the walls of my house, have no axe to grind. I no doubt entertain certain strong views against some of the leading Congressmen in the two parties, into which the Members of the Provincial and District Congress Committees now stand divided. And I have not made secret of my views.

"The factions in the Congress circles, the money-making activities of several of the M.L.As and M.L.Cs. and the weakness of the Ministers have been creating rebellious spirit amongst the people at large. The people have began to say that the British Government was much better, and they are even cursing the Congress."

Let the people of Andhra and the other provinces measure the words of this self-sacrificing servant of India. As he rightly says, the corruption described by him is no monopoly of Andhra. He could give first-hand evidence about Andhra. Let us beware."

These are unpalatable truths to Mr. Gandhi. Therefore he seeks to dismiss them quickly, just as, with all his reputation for honesty, he has sought to cloud the issues of the recent happenings at Delhi by a multiplicity of disingenuous and unconvincing statements. He must recognise that the public are not all fools, and that he is not the sole wise man or good man of India. In a land of 400 million God-made men and women, talents and virtues could not be the monopoly of a handful of Gandhi-capped or Gandhi-sponsored men. Mr. Gandhi will find that Konda Venkatappiah's descriptive cap will fit most Gandhi caps of today. Ed.

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"Rationalist," Mysore.

The Rationalist.

Monday 26-1-1948.

A TELEGRAM

The following telegram has been sent to Mahatma Gandhi:

"To Mahatma Gandhi, Birla House,
New Delhi.

Dear Friend,

I am no less a friend of yours than you are a friend of the Mountbattens, or Wavell, or Linlithgow, or Reading. I understand that Mr. Dasappa, one of the local Ministers, has sent you a telegram informing that he took some Harijans into a temple in the State.

Before you ladle out congratulations to him, will you ask him how many appointments have been made since he took office, and how many have been given to Vokkaligars and Kurubars, and how many to Harijans? You need not send a prepaid telegram, because he will send a reply at Mysore Government cost. And it will be a short reply.

It would be correct to say that Harijan temple entry by hasty legislation, with punitive clauses, is a most ill-thought scheme of yours. It is irrational. It does more harm to the host of temple devotees, than it does good to the handful of Harijans. A little thought should convince you that it is not the Gandhian way, which, you say, is the way of love.

I am not a champion of orthodoxy, but a lover of humanity, a rationalist internationalist. You call your paper "Harijan." There is little of Harijans in it. I call my paper, "Rationalist," and am prepared to devote a page free weekly to announce the favours or justice rendered by Mr. Dasappa and his colleagues, or by all your Congress Ministries, to Harijans, in preference to the Ministers' own communities.

You seem latterly eager to abuse your critics. I am not writing as a critic, but as a friend. I urge you to realise that the present way of forced Harijan temple entry is an un-Gandhian way. If you fail to realise that, you would not be faithful to yourself.

It is a disservice to large bodies of men, and a disservice to God. Perhaps the evils that are facing your new Government are due to God's displeasure. You who are campaigning against the invasion of Mahommadan places of worship, why are you encouraging the invasion of Hindu temples? Don't you believe in nemesis?

G. R. JOSYER, Editor,
"Rationalist," Mysore."

* * * *

THE MYSORE UNIVERSITY JUNGLE

We are told that our expression "gutter-politicians" with respect to the affairs of the above in our last issue, made some one remark, "See to what level Josyer's English has descended." But others told us that the expression "jungle" fitly described the University as it was at present, and that the term "gutter politicians" was perfectly all right.

We have no wish to use wrong epithets, or hurt any body, just as a doctor has no wish to prick wrongly or to pain needlessly.

It has been notorious that for some time past, since the present Vice-Chancellor came, the University has become a raging wilderness, thanks to the depredations of two or three wild beasts; like a tiger, a cheeta, and a bear which have got into a closed dwelling house through the window, and are making havoc of its furniture and fittings and food-

stuffs: not tamed wild beasts from a circus, which would evince at least a few decencies of behaviour, but raw brutes which give free vent to their foul greed and venomous passions.

A Vokkaligar member, a Lingayat member, and a Christian non-member of the University Council seem to be playing foot-ball with the affairs of the University, and that with no rules of the game. At every Council Meeting the main thing seems to be to see which Brahmin employee could be shot down, and which Vokkaligar or Lingayat could be shot up. The Vice-Chancellor, poor soul, is happy to be a Vice-Chancellor. He has no ambitions, except to grab in as many Muslims as possible. He does not lay claim to much learning. We do not know what else he does lay claim to.

A Vice-Chancellor ought to be learned, eager to surround himself with learning, and impart learning and mental and character training to the youth of the country, so that they might lead lives of honesty, efficiency, goodness and virtue, and contribute to the strength and stability of the State.

But in the Mysore University today, learning is discounted, learning is starved, degraded and humiliated. Admissions without learning, promotions without learning, passes without learning, appointments without learning, and examinerships without learning, have become the order of the day in a so-called seat of learning, just because a few gutter-politicians,—politicians who sacrifice patriotism, justice, honesty, and every other noble feeling at the altar of communalism, and, like rats which come out of the sewers during night and make havoc in houses to fill their own belly, seek only to grab offices for their own relatives or community,—are allowed to run amuck in the University Council. The other members seem to be in a stupor, and the Vice-Chancellor is unable to control even those meetings, as he was unable to control the last Senate meeting, and allowed a mob to dictate the resolutions, and is letting the University become one of the worst conducted in the land.

Equipments are not given, Professorships are not filled up, Lecturers on cheap pay are made to slave as Assistant Professors for years and even as Professors in charge, and then suddenly they are toppled, and some puppy, some whelp, which cannot even bark, some soft kitten which cannot even meaou, is pushed up, and is left to make a mess of the University, without sufficient knowledge, without capacity to teach, without intelligence to examine.

The midsummer-madness has reached such a pitch that the most junior employees are appointed Chief Examiners, not because of learning or experience, but because of their caste! We hope the Vice-Chancellor will read a paper before the next Inter-University Board meeting of this special weird feature of his bizarre University, if he can pick up energy enough for that.

Let us point out that in the past millenniums and centuries Mysore has been a bright spot, a spot of attraction, to far off lands and far off people, even to epochal men. Agastya and Gowtama, Rama, Arjuna, Chandragupta and Asoka, Shankara and Ramanuja, have sought this land, hallowed it with their foot-tread, and found refuge in it. Vidyaranya from here inaugurated the much famed Vijayanagar Empire. And since the lucky Prince, Yadu Raya, by accident or God's design, wandered into Mysore and laid the roots of his dynasty here, under his successive descendants, it has risen from strength to strength, and won laurels, from the Vijayanagar Emperor, from the Moghul Emperor, from the Peshwas, from the British, and even from Napolean!

Are we heading the other way now? We have stepped into dangerous times. What is the wisdom of degrading the University standard and producing undeserving graduates in bulk, like a greedy brick-maker who produces half-burnt bricks, which crumble when put to use? The present practice of graduation by grace will only make the nation weakling, contemptible, and torn with internal feuds.

And, you can't make the service conditions in the University hellish, while in every other service the servant is becoming the master. If the un-just service conditions of the University prevailed in the Binny Mills, or Gold Fields, or the Sugar Company, the Labour Minister, Mr. Bhashyam, would shout the heavens down. If it occurred in the Railways, there would be lightning strikes.

We urge that this non-official nepotism in the University should cease. And lest it should be converted into official nepotism, we suggest that Ministers K. C. Reddy, H. C. Dasappa, Bhashyam and Chandrasekharayya have a meeting under the Chairmanship of H.H. the Chancellor, and give a fair deal to the unfortunates who have been serving the University loyally, and improve its equipment, so that it might become an honour to the State, instead of tending to become a danger and a disgrace. *Editor*

MARRIAGE

CHI. R. KRSHNAMURTHY, M.A., I.A.A.S., son of Mr. K. Rajah Iyer, Advocate General of Madras, with SOW. KAMALA, daughter of Mr. K. K. Raman, Director, Sheshashayee Bros., Trichy, on 1st February 1948 at Trichy.

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LABOUR WELFARE

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LONG before the problem of Social Security for industrial workers assumed importance, the employees of the Gold Mines had the benefit of Health Service, Sick leave and Annual leave with Pay schemes and provision for their future in the form of a Service Gratuity Scheme, the rules of which have been liberalized from time to time. The Service Gratuity scheme has been replaced since by Provident Fund on a contributory basis, employees and Managements contributing in equal proportions at one anna per rupee of basic wages earned. The rules provide that an employee retiring voluntarily will receive (1) his full subscriptions, (2) any interest due, and (3) employers' full contribution if he has completed 12 years' service and over underground or 15 years and over on surface, and reduced contribution on a percentage basis for shorter service not less than five years. The following remarks of the Government of India Labour Investigation Committee in their Report on "An enquiry into conditions of Labour in the Gold Mining Industry in India" (May 1945) may be of interest :—

"IT is true that many large employers of labour in India have failed to make any provision for the future of their employees and to that extent the miners at Kolar are fortunate in having a scheme of Gratuity for their benefit."

AS mentioned above, the Service Gratuity Scheme has since been replaced by Provident Fund, and it is a condition of service that workmen engaged after 31st December 1945 shall join the Provident Fund.

(From the K.G.F. MINING BOARD.)

"CHIKKADEVARAJA BINNAPAM"

By Mr. R. Tirunarayana Iyengar, B.A.,
Retd. Assistant Commissioner.

(continued)

18. *Sthirya*—(i) Though thousands of objects may come in the way He does not fail in carrying out his vow of protection to His refugees.

(ii) In respect of His refugees what He determines He carries out i.e., His determination is unshakeable.

(iii) Though cognisant of the imperfections of His refugees He does not get angry and does not desert them.

(iv) He stands by His refugees and protects them resisting even His Beloved Consort the Great Goddess of the Universe, and all souls' loving mother and Mediatrix—when in order to put His firmness to the test, She Herself, turning accuser against them, points out their faults.

(c) The next three attributes which constitute the Third Class are manifested towards the enemies of those who trust Him.

19. *Dhairya*—(i) It is the valour which pays no heed to the enemy.

(ii) Sri Rama even when Ravana and his forces were intact and had not been engaged, celebrated on the ocean beach the installation of Sri Vibhishana as the King of Lanka.

(iii) The approach of the main force of the enemy did not produce any effect in Perumal (Sri Rama). He remained as calm and self-confident as before.

20. *Saurya*—Entering the line of enemy forces as if entering the line of one's own forces. This manifests self-confidence in victory and complete disregard of the strength of the enemy.

21. *Parakrama*—When the army of the enemy advanced, heroically moving about therein with bow and arrow in hand in such a way that the enemy is so bewildered as not to realise that the hero is his enemy.

(d) The last four attributes comprise the Fourth Class and are manifested towards those who trust Him, towards the end or object of attainment, and towards the means of reaching the goal;—

22. *Satya-kama*—(i) In passages setting forth the greatness of the Lord, the word "Kama" is used as a generic term, denoting whatever is a lively appurtenance of the Lord, be it His attribute, His body or His realm. "Kama" according to its etymology is equivalent to "that which is loved." Satya-kama means loves or desires the truth.

(ii) In Saranagathi-Gadya Bhagavan Ramanuja uses the terms "Satya-Kama" and "Satya Sankalpa" in three different places with different shades of significance. In Guna-Choornika "Satya Kama" signifies His auspicious attributes and His realm or glory which can be experienced by His refugees.

(iii) Possessor of eternal things which are the implements (instruments or means) to creation which is the base for the relation of *chetanas* with bodies.

(iv) In the Guna-choornika the term signifies His attributes and glory loved by Him through their being enjoyable by His refugees. In the middle place it signifies the Possessor as objects of sport, *Prakriti*, *Purusha* and time. In the third place it signifies that He is one with all the desires fulfilled and that He does not stand in need of satisfaction by what the refugee may offer.

(v) The Lord of the Eternal Heaven and superlative Lover of Godly-souls, deigns even to work wonders in order to meet His refugees' wishes, as for instance, in the cases of Sandipani and the Vaidika. Chand. Up. VIII-1-5 says—"Action does not bring in bondage to Him! He does not wane nor is He subject to death, grief, hunger, thirst, etc., the Eternal Heaven with all its delights is His; His will is indefeasible; such is this soul." Vishnu-Purana says—"The term Bhagavan or venerable Lord means the Lord—who ever directly knows all at once and who without bounds and without any admixture of unlovely traits, props, guides, untired, overpowers and astonishes."

(To be continued.)

REPRINTS AND BOOKLETS

1.	**A Victorian Statesman**	0—4—0
2.	**Winston Churchill**	0—4—0
3.	**Philosophy & Philosophers**	0—4—0
4.	**Problem of Wealth**	0—2—0
5.	**The Tree of Happiness**	0—1—0
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A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VIII No. 20] MONDAY 2—2—1948 [PRICE 0—1—6

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REFUGEES' SUFFERINGS

A party of fifteen South Indian refugees, consisting of employees of firms, officials and their servants, arrived in Madras this morning from Karachi, Says a recent report.

When a Reporter of the "Indian Express" met them at the Central Station (where they are staying before proceeding to their different destinations in the Province), the refugees gave evidence of vivid recollections of the tragic events of Jan. 6.

"One of the refugees stated that the riots were not a mere attack on the Sikhs who had come down to Karachi, but that it was a pre-planned attack on all non-Muslims, Hindus as well as Sikhs in Karachi, a methodical looting of non-Muslim property. Any Hindu seen anywhere in the City, with any property or valuable in his hand, was immediately beaten and relieved of the property."

"One of these refugees alleged that among the rioters could be recognised some local Muslim Government Servants, He narrated an incident in which the wife of an official of the Government of India—a South Indian—locked herself in the bath room when the riot broke out, but the rioters were so thorough in their search of the house that, ultimately they broke open the door of the bath room and found her out! The lady immediately gave away the jewels she was wearing so as to protect herself."

"Subsequetly, a large quantity of looted property was recovered from many Muslim houses, said the refugee. He added, "Today' no non-Muslim can lead a peaceful life in Karachi. A number of firms in Karachi have transferred their South Indian Hindu staff to their branches at Bombay and other places in the Indian Union. The Banks in Karachi have substantially increased the salaries of their clerks and servants—in some cases, have doubled them—and the staff are never allowed to move out of their offices which are guarded by the Police."

A third refugee narrated how Muslim rioters entered the South Indian Co-operative Mess in Karachi and seeing a South Indian standing there with a bundle of clothes in his hand, mercilessly beat him with lathis and took away the bundle from him. The military came on the scene, and the looters took to their heels. It was a long time before some kind of medical aid could be got and the man's wounds could be dressed.

"Quite a number of South Indian and other Hindu refugees are getting out of Karachi by boat, said another refugee, as rail travel is not safe.

Kolar Gold Field

DISPOSAL OF A MINE'S REVENUE

MOST employees may have an exaggerated idea of the net income of the Gold Mines and an equally incorrect idea of its distribution. It is truly said that "knowledge promotes friendly labour relations, just as ignorance breeds doubts, misunderstandings and labour unrest." And in this spirit the disposal of a Mine's revenue, which is approximately as follows, is revealing :—

32%	Labour and Supervision charges,
33%	Gold duty, Royalty, Additional Royalty, Electric Power and Light.
14%	Materials and miscellaneous payments in India.
18%	Depreciation, British tax and imported materials, and
3%	Dividend to Shareholders.
100	

(K.G.F. MINING BOARD.)

CELEBRITY

A CELEBRITY is a man who works all his life to become famous enough to be recognised—then goes around in dark glasses so no one will know who he is.

FUTURE TENSE

A SPEECH made by a Government apologist recalls what Clemenceau said of Jaures. "You can always spot an article by him. All the verbs are in the futur tense"

TEA

WHEN tea was first introduced into England some people threw away this brown liquid and ate the leaves, which they spread on bread-and-butter. Legend has it that the man who discovered tea, nearly 5,000 years ago, did much the same thing. He was said to be an Indian holy man, who vowed to contemplate Buddha's perfection for nine sleepless years. About the eighth year, he rather naturally became somewhat sleepy. To keep himself awake, he gathered some leaves from a near by tree, and chewed them. He immediately revived and so kept his vow—and, quite by accident, had discovered Tea!

Of course, nowadays, we are all such confirmed tea-drinkers that we have forgotten why we do drink it. But in England, before the middle of the eighteenth centry tea was not just a delicious beverage. It was drunk for health reason—whisked up with egg, perhaps, or boiled with flour, or ginger or orange-peel, or even onions!

THREE PLACES

WASHINGTON has a dreadful climate, whose muggy summers reduce workers' efficiency to 60 per cent. There are only three places hotter than the Philippine Islands," William Howard Taft remarked when he was Governor of Manila. "They are, Cincinnati, Washington, D C, and Hell!"

7 DAYS' VIGIL

Sri Bapu Deekshit, great grandson of Sri Chidambara Deekshit of Murgod Kshetra, Belgaum Dt. will perform Chidambara Bhajana Saptaha for seven days without food or sleep from the 5th February at Sri Prasanna Seetharama Mandiram, Mysore.

ACKNOWLEDGMENTS

We acknowledge with thanks,

"Constitution of Mysore",

A brochure containing a draft constitution for Mysore by Mr. M A. Gopalaswamy Iyengar, M A., B L., Advocate, Bangalore. He proposes a Ministry of nine, a Legislative Council consisting of 60 members, and a Representative Assembly consisting of 180 members, both having power to legislate. The draft is based on the Government of India and Irish Free State Acts, and can serve as a basis for discussion in the proposed Constituent Assembly.

"The Ladies' Herald",

Edited by Mr. K. R. Hebbar, and Sri M. A. Ruckmini, B A, B L.: the Astro-matrimonial Magazine of Bangalore, in new form, contains several articles of interest and edification to women Writing on the "Amelioration of Women's Lot, a scientific approach," the learned Editress remarks, "The Essence of the scientific approach to solution of the problem of Womanhood consists in man being correctly educated to see in woman God-given companion for covering successfully the journey of life."

"Gramabhyudaya"

A Kannada monthly for rural welfare, edited by Mr. G, K Basavappa, B A., Contains interesting articles on rural health, sanitation, and economic development; seeks to serve as a record of activities under the Rural Development Drive, and as an inspiration to that drive.

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Mahatma Gandhi's Assassination

India has lost her husband, and stands with desolate, tearless eyes, and bowed head, widowed !

What Lenin was to Russia, what Sun Yat Sen was to China, what George Washington was to America, Mahatma Gandhi was to India.

Like a great musician, who when playing his finest piece, stills all voices but his own, in the public life of India, during two decades, Mahatma Gandhi had stilled all voices but his own.

In a mercenary age, by sheer mental uniqueness, he had become the most spectacular figure which had captured the imagination of the world.

That a man who was such a personification of non-violence should have been killed by violence is one of the strangest things in this strange world !

He is the latest, among the greatest and noblest of mankind, who have had to perish by a tyrant's ire or an assassin's bullet.

His death recalls to us Abraham Lincoln's. Lincoln, becoming President of the United States of America in 1861, declared "This Government cannot endure permanently half slave and half free," referring to the slavery which prevailed in the Southern States of U.S.A.; and, "Where slavery is, there liberty cannot be : and where liberty is, there slavery cannot be." Two other utterances of his, are Gandhian in quality. "This nation, under God, shall have a new birth of freedom, and Government of the people, by the people, for the people, shall not perish from the earth"; "With malice towards none, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in."

He finished the work he was in, just as Gandhi finished the work he was in. The Southern States had to yield; General Lee made its submission to General Grant, Commander-in-Chief of the Northern Army; and five days later Lincoln was assassinated by a Southern bullet !

It may or may not be correct to say that Gandhi was the nation's personification. But it would be correct to say that he was the nation's beloved. Death has taken the nation's beloved !

We have to pray that the death of the nation's beloved may not mean the death of the nation. When Lincoln's death had brought out excited crowds, a little-known man—General Garfield, later President,—stepped forward and spoke, "Fellow citizens, Clouds and darkness are round about Him. His pavilion is dark waters and thick clouds of the skies. Justice and judgment are the establishment of his throne. Mercy and truth shall go before His face. God reigns, and the Government at Washington still lives !"

Gandhi is dead, but let us gather strength enough of heart to say, "God reigns, and the Government at Delhi still lives !"

Editor.

IN MEMORIAM

Dear friend,

I thank you for your letter and Ingersoll's selected speeches. I hope to read them in due course.

Yours Sincerely,

M. K. Gandhi.

Y. C. P.
25-1-32.

To

Sjt. G. R. Josyer, M. A. &c.
Mysore, S. India.

UNIVERSITY OF MYSORE

NOTIFICATION.

Dated 25th January 1948.

No. A 3. 281/47-48. Applications are invited from duly qualified candidates for the post of Professor of Mathematical Economics and Statistics, in the University of Mysore. The salary attached to the post is Rs. 400 25-700. The post is permanent. The selected candidate will be started on the minimum salary of Rs. 400 and will be on probation for two years. A higher starting salary according to qualifications will also be considered. The minimum academic qualification required is a good Master's (or corresponding) Degree in Mathematics with Economics and Statistics as special subjects of study. Preference will be given to candidates who have had experience in teaching and organisation and have done original research work.

2 The post is pensionable. It is subject to the Mysore Service Regulations as regards salary, leave, pension, etc., and subject also to the rules of the University as regards discipline. The person selected will be required to join duty immediately after the receipt of order of appointment.

3. Applications should contain the following information:—

Age, caste or community, qualifications (including examinations passed and name of University, date of passing and class) present position, salary and previous service, if any, as well as works published and other particulars, if any.

Copies of testimonials (which will not be returned) should accompany the application. Six sets of the application and of testimonials are required. Applicatns already in service must forward their applications through their official superiors.

4. If required, candidates should be prepared to be interviewed at their own expense.

5. Applications should be addressed to the Registrar, University of Mysore, Mysore, and sent so as to reach him on or before 15th April 1948.

D S. GORDON,
Registrar.

THE CONSTITUENT ASSEMBLY

Mr. D. Sumitra, B A B L., M ED., F M U , writes,

The Interim Congress Government of Mysore which has been charged with the duty of forming a Constituent Assembly to frame a suitable Democratic Government for Mysore has published in the Mysore Gazette extraordinary dated Tuesday 6th January '48, the rules concerning the formation of the Constituent Assemoly. It is regretted to note that in that the Christian community has not been given any seats either by reservation like Adikarnatakas or by separate constituencies like the Mohammadans. These three communities have special constituencies under 1940 Act, which is still in force and will be so until it will be replaced by the Act that will be formed by the Consambly I do not think that the Congress has taken an attitude to keep off Christians from the Consambly. So far as I know, the Congress wants Christians not only from the point of view of community basis but also from the *Christian point of view* which sometimes may even be opposed to some of their policies. To achieve this kind of combination, they are said to nominate and contest for 55 seats and allow the remaining 7 seats (9 seats being set aside for Adikarnatakas and 5 for Muslims) to be open for other interests. As there are more than 2 lakhs of Christians (after retrocession) in the State, I feel that 2 seats for Christians may be reserved—one in Mysore and one in Bangalore, since a very large number of Christians live in these cities These two seats may be open to all Christians whether Protestants or Catholics, whoever feels that he has the support of the community and of the general public.

The following suggestions may be considered carefully by the Congress Party for securing the services of the right sort of persons.—

1. No Christian who is in Congress may be nominated As every Congress member will have the support of all the Congress in the State, a Congress Christian is sure to win even though he has no support of the Christian community in general,

2. Even a non congress Christian need not be nominated by the Congress party for reasons just noted above. The Congress will be with him, but not Christian community. Such a person will not be quite useful to the community, as he will be morally bound to support the congress in everything.

3 Also, any candidate said to be a representative or the nominee of any christian association need not be put up by the Congress Because the total number of members of such associations is not even 1% of the total population of the Christians in the State. If such a person is taken, this case will not be very much different from the above and the Christian community fails to get the right sort of person. Further the very thought that the above candidate has the support of the congress will discourage and prevent others to contest for the seats, and thus defeat the very object of Congress in trying to secure the different view points on all important problems while framing the constitution

(1) Therefore, the best way seems to be to allow any number of persons to contest independently and (2) the Congress to remain absolutely natural to all these candidates Then only, the popular and the most useful persons that can render valuable service to the community and the State will be elected.

SECRET OF SUCCESS

YOUNG MAN: "What is the secret of success?"

GREAT MAN: "No secret, You jump at your opportunity"

"But how can I tell when my opportunity comes?

"You can't," snapped the great one "You just have to keep jumping."

FREEDOM?

Mr. Bevin. To our friends in France I say; Be of good cheer, the future is with those who love and live for freedom.

Lord Sinha. Freedom is a great word but equality impresses even more.

But the French are not so sure. They have changed the exhortation on their coinage from "Liberty, Equality and Fraternity" to "Work, Family and Country,"

DIVORCES WITHOUT MARRIAGES

IF divorces continue to increase at the present rate, the day may come when there will be more divorces than marriages

MYSORE CONSTITUTION

A DRAFT

By Mr. T. S. Rajagopaliengar, M A., LL B.,

(continued)

No person shall be permitted to refuse, on the ground of religious opinion, to fulfil and obligations of citizenship, Nor should religious beliefs be permitted to be pleaded as a reason of nonfulfilment of public duties.

14 There shall be no ex post facto, legislation. This provision shall not, however, apply to acts of indemnity passed for the protection of the military men, police and others in respect of unlaw ful, acts done by them, bona fide and in the service of country, during a time of war or during serious in ternal disorder or disturbances.

15. Freedom of commerce and industry shall be guaranteed subject to such conditions and limitations as may be prescribed by law in respect of any specific commodity or article.

16, The freedom of secrecy of elections shall be guaranteed by law. Every person in the position of an employee or workman shall have a right to such free time as may be necessary for the exercise of his civic rights,

17. There shall be protection by law to the language, culture and traditions of all communities.

18. The sanctity and inviolability of the places of religious worship shall be guaranteed by law. Such places of religious worship shall not, however, be permitted to be used for the commission of any offence forbidden by law.

19. Fitness, to be determined by the results of competitive examinations held by competent authorities such as the Public Service Commission, etc., should alone be the criterion of eligibility for appointment to offices.

CHAPTER IV
THE KING

1, The Constitutional powers of the King are hereditary in direct descendants of His Highness the Maharaja from male to male in the order of primo-geniture. The succession is governed by the ordinary Hindu law.

2. Before assuming office, the King shall make an oath before the Chief Justice of Mysore that he will maintain inviolable the constitution of the Kingdom.

3. The King's Civil list shall be fixed by law for the term of his reign. Such law shall at the same time designate what Palaces and other State property form part of the Civil List.

4. Appanages may be assigned by law to the other members of the Royal family,

5. The King shall have the right to confer titles, but without the power of attaching to them any privilege.

6, The person of the King is inviolable, his Ministers are responsible.

7. No ordinance, order, decision, decree or appointment of the King shall take effect unless it is countersigned by a Minister, who by that act alone, renders himself responsible for it.

8, Provision shall be made by law with reference to the conduct of the Government, in case of the King's minority, illness, incapacity, or absence.

9 The King shall have no other powers than those which the constitution and special laws enacted under the constitution formally confer upon him.

CHAPTER V
THE MINISTERS

1, The Executive power of the State shall be administered by the King through his responsible Ministers.

2. There shall be a council of Ministers, also called a cabinet, consisting of, until the legislature othewise provides, seven ministers to aid and advice His Highness the Maharaja in the Government of the state and in its relation to the Indian Union.

3. The Ministers are elected by the Legislative Assembly on proportional representation by the single transferable vote.

4. All ministers shall be or become members of the Legislative Assembly within six months of their taking the oath of office,

5. The Ministers shall be sworn in as members of the Council of Ministers.

6, (a) The council of ministers shall, soon after the formation of the new ministry, elect from among themselves a Prime Minister and a Deputy Prime Minister thereof, and so often as the office of the Prime Minister or of Deputy Prime Minister becomes vacant, the Council of ministers shall elect another member to be Prime Minister or Deputy Prime Minister, as the case may be,

(To be continued.)

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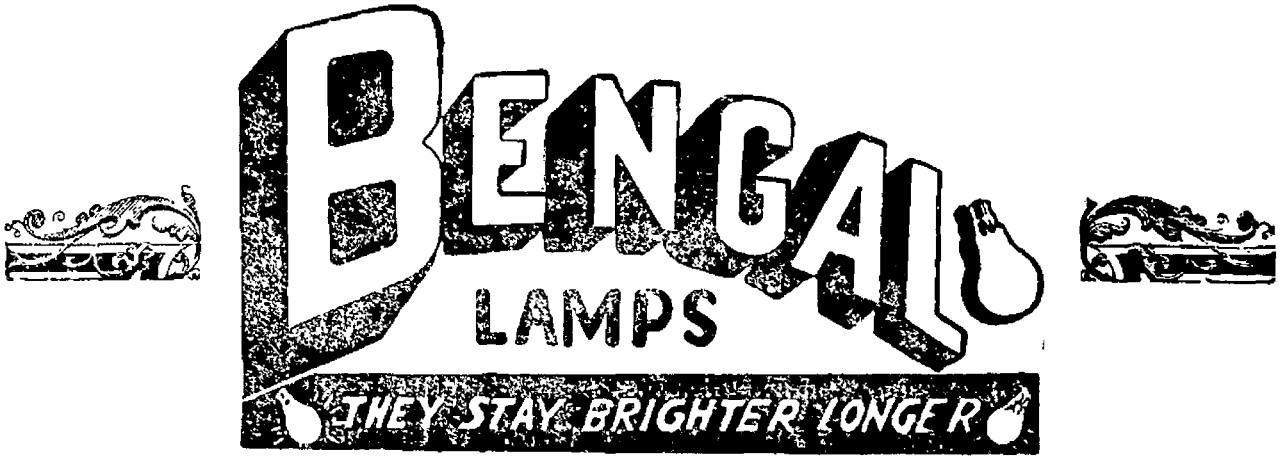

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FROM EMPEROR JEHANGIR'S DAIRY

"In the practice of being burnt on the funeral pyre of their husbands, as sometimes exhibited among the widows of the Hindus, I had previously directed, that no woman who was the mother of children should be thus made a sacrifice, however willing to die; and I now further ordained, that in no case was the practice to be permitted, when compulsion was in the slightest degree employed, whatever might be the opinions of the people. In other respects they were in no wise to be molested in the duties of their religion nor exposed to oppression or violence in any manner whatever. For when I consider that the almighty has constituted me the shadow of his beneficence on earth and that his gracious providence is equally extended to all existence it would but ill accord with the character thus bestowed to contemplate for an instant the butchery of nearly a whole people! for of the whole population of Hindustan it is notorious that five parts in six are composed of Hindus the adorers of images, and the whole concerns of trade and manufactures, weaving and other industrious and lucrative pursuits, are entirely under the management of these classes. Were it, therefore ever so much my desire to convert them to the true faith, it would be impossible, otherwise than through the incision of millions of men Attached as they thus are to their religion, such as it is they will be snared in the web of their own inventions, they cannot escape the retribution prepared for them, but the massacre of a whole people can never be any business of mine."

EMPEROR AKBAR'S VIEWS

"My dear child" said he, "I find myself a puissant monarch the shadow of God upon earth. I have seen that he bestows the blessings of his gracious Providence upon all his creatures without distinction Ill should I discharge the duties of my exalted station were I to withhold my compassion and indulgence from any of those entrusted to my charge With all of the human race, with all of God's creatures, I am at peace, why should I permit myself, under any consideration to be the cause of molestation or agression to any one? Besides are not five parts in six of mankind either Hindus or aliens to the faith, and were I to be governed by motives of the kind suggested in your inquiry, what alternative can I have but to put them all to death? I have thought it therefore my wisest plan to let these men alone." So said Akbar to Jehangir. That good sense, that sovereign grace, has disappeared from our own men in power today! Woe be to us!

THE MODERN REVIEW, CALCUTTA, ASKS

"The time has come when our trusted leaders including the Father of the Nation, have to be asked for a clear reply to a plain question. Where does the Hindu of the Indian Union stand to day and what does freedom mean for him? Does he possess along with others the democratic birth-rights by which a State has to be ruled and administered for the greatest good of the majority, or is he there merely to serve as so much fuel for a burnt sacrifice—to be used as "conscience-fodder," so to say, by his leaders, just as the totalitarian Fuehrer used his people as cannon- fodder? It is the Hindu who did by far most of the fighting for the liberty and offered by far the vastly greater part of the sacrifices Then why should his interests be sacrificed at every emotional impulse of his Elders and Leaders? A State cannot be run on the lines of a Passion play, and what would avail the working of a miracle in the minds of the recalcitrant infinitesimal minority, if thereby the trust of the hundreds of millions of the majority be betrayed?

'While the rest of the world, including Pakistan, has awarded first and foremost priority towards giving strength and succour to its own nationals and devoting all its time, energy and resources towards nation-building, it seems the nationals of the Indian Union are to be doomed to wait for ever in helpless misery!"

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"MYSORE UNIVERSITY JUNGLE"

As examples of the bare-faced nepotism of the University Council to which we referred in our previous issues, we may give the following:

Mr. O. K. Nambiar, B.A. Hons, non-Mysorean, supesedes 145 seniors in the role, and 15 in his own branch, pay raised from Rs. 90 to Rs. 250 in 15 months!

Mr. G. I. D souza, B A, non-Mysorean, supersedes 157 persons in role, and 16 in his own branch, pay rise Rs. 85 to Rs 250 in 15 months!

Mr. S. Krishnamurthy, M A., supersedes 39 in the role, but has put in 20 years' service, and is senior-most in his group.

Mr. K. Shamaprasad, M.Sc, supersedes 156 in role, and 20 in his branch, pay rise from 75 to 250!

Mr. G. T. Hutchappa, M.A., supersedes 146 in role, and 6 in his own group, and jumps from Rs. 90 to Rs. 250!

Sri Parvathamma, M.A., supersedes 266 in role, and 9 in her group, and rises from Rs. 75 to Rs. 250 in 15 months

Mr. T. Ramesan, M.Sc. service 2 years, supersedes 186, and 19, and jumps from Rs. 75, to Rs. 250!

Mr. H. L, Hariyappa, M A., supersedes 186 in role, and 2 in his group one of whom has already been worked for 3 years as Assistant Professor and not found wanting!

Mr. K. S. Dharanindrayya, M.A, 47 years old, no experience of University teaching, is brought like a bolt from the blue, and placed above all those who have served the University loyally and competently for over 20 years!

Evidently some members of the University Council are bent upon making University education in the State a ludicrous jumble of tragedy and farce. God save the nation to be built up by such means and such methods

Ed

Kolar Gold Field

THE GOLD MINES

THE Gold Mining Industry built up by faith and perseverance in an area previously barren waste, employs a labour force of over 20,000 and supports a total population of some 1¼ lakhs. The community which has sprung up and flourished entirely as a result of the development of this industry has now the reputation of being the third largest in the State. The benefits of this industry to the State are significant. Some 80% of the Revenue is paid out in India, most of it in the State. This represents new wealth created within the State and its circulation as purchasing power means that the volume of business by whatever standard measured, is expanded and maintained on a considerably higher level. In addition, the industry has over a long period, continuously invigorated the State's economy, through payments on account of Gold Duty, Royalty, Additional Royalty purchases of electrical power, water and timber, a circumstance, which in the words of Sir Mirza Ismail, " has put it in funds for other large capital ventures ". The industry has and can thus continue to play its part in enhancing the prestige of Mysore amongst the States and provinces of India.

(K.G.F. MINING BOARD.)

The Rationalist.

Monday 9-2-1948.

NATIONAL LANGUAGE

The Sheriff of Madras, Mr. Shaffee Mahomed, said recently, "The study of Sanskrit would inculcate in the people a spirit of toleration, understanding, and goodwill. It is wrong to say that Sanskrit is a dead language". He appealed to the Pandits to popularise Sanskrit.

Besides the advantages mentioned by the Sheriff, we may add that Sanskrit helps a man to a life of plain-living and high-thinking, and that Sanskrit Pandits are getting on with less than any other professionals, equally learned, or even railway workers and mill-operatives. And Sanskrit opens the gate to the treasury of India's culture, which to most high-placed persons included in the Congress heirarchy is a closed room today, and therefore they are planning things in blind ignorance, or half-educated knowledge.

The Governor of Orissa, Mr. Katju, recently made the bold suggestion that Sanskrit should be made the National Language of India. On second thoughts it would not look so bold either.

Sanskrit words are mostly current and are already familiar in most vernaculars of the land, excluding perhaps Tamil and Malayalam. Its grammar and syntax are already reflected in most of the other languages.

And in Sanskrit are imbedded all the thoughts and aspirations which filled the lives of the previous generations of the people, and is to be found a ready-made vocabulary to cover most of the requirements of current day thought transference.

The suggestion that Hindi should be made the national language is based on the plea that a large section of the people speak it already.

But the fact remains that a much larger section of the people have to learn it newly. If they have to learn anything at all, why not learn Sanskrit itself, with no greater effort? The relation between Sanskrit and Hindi is like that between gold and imitation gold. If you can buy gold for the same price, why buy imitation gold?

If one learns Hindi one can read *Tulasi Ramayana*, or *Geeta* translation in Hindi. But if one learns Sanskrit one can read the Ramayana itself, as also the Mahabharata, and Bhagavata, and Arthasastra, Ayurveda, Aswasastra, and Mathematics, Engineering, Military science and other innumerable works in Sanskrit. The vocabulary needed by the vernacular Universities today is already there ready-made, and also full-blown sciences with facts and truths which should prove an eye-opener to European, American, Russian or Indian scientists of today.

Our so-called "patriotic national leaders" cannot be called national so long as they remain blind to the existence of this national patrimony. They cannot be called patriotic so long as they allow the nation's own achievements in the Sciences to rot in the dung-heap, and go out in search of pickings to other nations' dust-bins. And yet there is no limit to their pompous and arrogant self-conceit and boasts of patriotism.

So long as the Government was alien, one could understand its not caring to know the wealth of scientific knowledge contained in the archives of the country. But when so-called nationalist Indians in power also ignore them, and foolishly seek to borrow everything from the west, one wonders whether they are nationalists, or semi-aliens posing as nationalists.

It is all due to their ignorance of Sanskrit that they are minimising the value of its contents, and seek aid from outside.

Hindi is after all an *apabhramsa* or colloquial derivative of Sanskrit, and has not got the grace, beauty, dignity or grandeur of the original. And learning Sanskrit for normal use is not more difficult than learning Hindi, Tamil, or English. Its resources are untold, and its utility for even modern requirements will be found astonishing.

We therefore have no hesitation in agreeing with Governor Kailas-Nath Katju, that while the mother tongue should prevail in the provinces, Sanskrit would be the most suitable selection for serving as the national language.

Editor.

CONDOLENCE

Mr. L. S. Raju, M.A., (Hons). B.L., Advocate and President, Civil Liberties Union, Bangalore, writes as follows:—

Words fail me to adequately express my horror at the way the greatest man living on Earth and the noblest and kindliest soul that ever inhabited this wretched earth met his end. I first came into contact with him in 1918 at Madras and since then I have been his most ardent, devout follower and admirer.

Mahatmaji used to say that his life was in God's hands. The future alone will tell why and for what purpose the Almighty took away his life in this manner.

May the Almighty bless his soul and his memory ever be green. His death has created a void which can never be filled and left us all destitute and bewildered.

Apparently the Kalipurusha is getting the upper hand in the ways of the world.

MARRIAGE

Mr. D. L. BALARAJ, son of Mr. and Mrs. R. Dorai Chetty, with Miss. CAROLINE PREMKUMARI, daughter of Mr. and Mrs. Victor Sinnas, Advocate, Saigon, at St. Philomena's Cathedral, Mysore, on 4-2-1948.

"REFORM BY THE SWORD"

The Editor,
"Rationalist", Mysore.

Dear Sir,

It is gratifying to note that you have taken the lead in a cause which requires the hearty support of every lover of Sanatana Dharma. You are voicing forth the feelings of many a humble devotee in this regard, viz, "Temple Entry Reform by forced legislation." I have the greatest regard for your able penmanship, clear foresight, and the lucid, but at the same time forceful language in which your views are conveyed to the public in your valued Weekly. I wish many happy years of useful career to the "Rationalist".

I have herein enclosed a memorial to be presented to His Highness the Maharaja of Mysore for graciously withholding His Highness's Royal Assent to the bill, in which many residents of Malleswaram, ladies and gentlemen, have identified themselves with the noble cause and have affixed their signatures in token thereof. I wish every success to you and your noble cause.

Yours Sincerely,
M. A. PARTHASARATHY.

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"CHIKKADEVARAJA BINNAPAM"

By Mr. R Tirunarayana Iyengar, B A.,
Retd. Assistant Commissioner.

(continued)

23 *Satya-sankalpa*—(i) wills the truth.

(ii) Indefeasible will. unfailing in the matter of willing strange things and bestowing them. the Lord established for His refugees as in the case of Dhruva, station, which did not exist before

(iii) Capable of creating efficacious strange enjoyable things. As these two attributes Satya-Kama and Satya Sankalpa are the manifestations of the creation of the universe also, they are also for the protection of the universe.

(iv) His resolve in the matter of his desire to create is infallible.

(v) In Guna-choornika the term signifies the strength to create unfailingly strange enjoyable things. In the middle place it signifies that the determination which is the cause of sport is irresistible. In the third place it signifies the power of working miracles (or those which are beyond our conception) by his mere Volition.

24 *Krititva*—He counts every gain he secures to His refugees, as a gain secured to Himself Vide the following text Ramayana I-1-56. 'After having installed Vibhishana in Lanka as the king of Rakshasas, Rama, having gained his end, felt at ease and glad."

25 *Kritajnatva*—The Lord is Appreciator of good work He never thinks of any of the immense services He Himself has done to His refugees, but ever dwells on what little good they at any time have done Vide the following text, Ramayana, II 1 11. He feels with grateful zest a single favour done to Him somehow, being self possessed He does not mind being offended against even a hundred times

2 The fourteen worlds are :- *Atala Vitala, Sutala, Rasatala, Talatala Mahatala, Patala* and *Bhu, Bhava, Suva, Mahar Jana, Tapa*, and *Satya*. The former seven are in the descending order while the latter seven are in the ascending order.

3 The seven Islands are:- *Jamba, Plaksha, Kusa, Krauncha, Saka, Salmali* and *Pushkara*.

4. The seven Oceans are:- *Lavana, Ikshu, Sura. Sarpi, Dadhi Kshecra*, and *Suddha Jala*.

REPRESENTATION No. 8.

[From the example of dreams that there ma not be any delusion that the world is unreal o false, the exposition is made in this representatio to the effect that the objects seen in dreams ar real as they are created by Jagadiswara at tha time]

"All things seen in a dream are realistic for th reason that they are created by you.', So sub mitted in a convincing manner the Victor of th Malayas at the Holy Feet of Asurari (the Lor who is the enemy of Asuras).

O Aghatita-ghatana-samartha! (worker of mira cles or what transcends our very conception), Me are subject to the three states of *jagara, svapna* and *sushupti* Of these *sushupti* is the state o dreamless sleep, *svapna* is dream, and *jagara* i wakefulness. In the state of dreamless sleep th *jivatma* is merged in you who are *Paramatma* an for the time *jivatma* puts off all instruments o knowledge and action and becomes incapable o knowledge and enjoyment and repairs to the plac of utter rest *i.e.* the Highest Self. Hence it i there without internal or external consciousnes In the states of wakefulness and dream the *jivatma* is conscious. The things perceived in the state o wakefulness are created by you in accordance wit the scheme of evolution. They are therefore sub ject to such limitations as—this thing is born of this this is its name, this is its shape, and this is it quality; this is the purpose of this thing; and thi thing will exist during this period of time. It i manifest to all during its time of existence. As the things seen in dreams are created by you for the time by mere willing, they are not subject to such limitations as—this thing is born of this—this is its shape; this is its quality: this is its purpose; and so on. Those things are therefore of a wonderful nature according as you will (but not illusions). At that time they are manifest only to the dreaming person and are not visible to others Thus the objects perceived in the state of wakefulness are manifest to all and are more or less permanent; While the things seen in dreams are manifest only to the dreaming person and as they disappear immediately that person awakes, they are of temperary existance or they subsist for a time only.

(To be continued.)

MYSORE CONSTITUTION

A DRAFT

By Mr. T. S. Rajagopaliengar, M A., LL B.,
(continued)

6. (b) The Prime Minister shall preside over the meetings of the cabinet. and in his absence the Deputy Prime Minister shall preside. In the absence of both, the cabinet shall elect its own chairman.

7, The Council of Ministers shall meet and act as a collective body and shall be collectively responsible to the Legislative Assembly.

8. (a) Any Minister may resign from office by placing his resignation in the hands of the Prime Minister for submission to His Highness.

(b) Whenever such vacancy occurs in the council of Ministers. it shall be filled in at the next session of the Legislative Assembly.

9. (a) The Government shall be responsible to the Legislative Assembly.

(b) Whenever the Legislative Assembly

(i) refuses supplies to the Government (ii) defeats a measure on which the Government has explicitly or implicitly staked its existence, or (iii) passes a vote of want of confidence, the Ministry shall resign from office, unless it advises His Highness to dissolve the Legislative Assembly, in which case they continue in office till they are relieved by their successors.

10. The salaries of the Ministers shall be such as the Legislature may from time to time by act determine and until the Legislature so determine, shall be determined by His Highness.

11. All executive action of the Government shall be expressed to be taken in the name of His Highness the Maharaja.

CHAPTER VI

THE LEGISLATURE

1. The Legislature shall consist of His Highness the Maharaja and the Legislative Assembly.

2. The sole and exclusive power of making laws for the State, except in so far as the rights of the Union Government under the treaty of Accession are concerned, is hereby vested in the Legislature.

3. (i) The Legislative Assembly shall be composed of members who represent territorial constituencies.

(ii) The number of representatives to the Legislative Assembly shall be determined by law according to the population; this number shall not exceed the proportion of one representative for 35,000 inhabitants.

(iii) The members shall be elected on the system of proportional Representation by means of the single transferable vote.

(iv) No law shall be enacted whereby the number of members to be returned for any constituency shall be less than three.

4. There shall be joint mixed electorate for the Legislative Assembly with proportional reservation of seats to the Harijans, Muslims and the Christians. There shall also be reserved twenty-five seats for women in addition to their contesting the general seats.

5 There shall be at least once in every twelve years a revision of the constituencies, with due regard to changes in distribution of the population, but any alterations in the constituencies shall not take effect during the life of the Legislative Assembly sitting when such revision is made.

6 Every citizen without distinction of sex who has reached the age of 21 years, and who is not placed under disability or incapacity by this constitution or by law, shall have the right to vote at an election for members of the Legislative Assemly, and shall also be eligible for membership of the Legislative Assembly.

7. No voter may exercise more than one vote at an election for the Legislative Assembly, and the voting shall be by secret ballot,

8 The Legislative Assembly may make rules and orders with respect to:—(i) the mode in which its powers, privileges and immunities may be exercised and upheld, (ii) The order and conduct of its business and proceedings, and (iii) the appointment of Standing and Select Committees,

9. The ratio between the number of members to be elected at any time for each constituency and the population of each constituency as ascertained at the last proceeding census shall, so far as it is practicable, be the same throughout the State.

(To be continued.)

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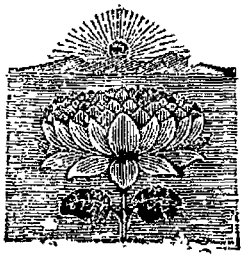

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Mysore Makes Many Products

But only the best of each

THE MYSORE UNIVERSITY AND KANNADA MEDIUM OF INSRUCTION

(Contributed.)

The proceedings of the Mysore University Senate Meeting, which took place recently, as published in the local newspapers, reveal to us that the Senate has framed a resolution to the effect that hereafter Kannada should be the medium of instruction in all the University Colleges. The vernacular papers report that this resolution regarding Kannada Medium in the University was unanimous and congratulate the Senate on the same. But it must be seriously regretted that this so-called unanimous resolution of the Senate is arrived at rather hastily, without taking into consideration the practical aspects of the problem. Our wise Senators seem to be quite unaware of the various difficulties, inconveniences, and grave repercussions, concomitant on the same At the outset, it must be mentioned that the gentlemen who sponsored this resolution were carried away more by sentiment and the so-called love of mother-tongue, rather than by dispassionate reasoning and a practical outlook. In the first place, the possibility of transforming the Mysore University into a full-fledged Kannada University in the near future must be seriously questioned. The proof of the pudding is in the eating of it. No sane man can think that it is possible for our vernacular savants to convert all the multifarious scientific and allied literature into Kannada in such a short compass of time as the Senate seeks and hopes to do unless it be by a miracle. Rome is not built in a day. It will take at least a decade for the whole thing to materialize and assume a practical shape. Let the Senate formulate a ten-year plan, and appoint a committee to enquire into the practical possibility of ushering in the vernacular medium, only after suitable text-books and up-to-date Scientific Research papers have been published in Kannada, in all the subjects taught in the Arts and Science Colleges of the University, like History, Economics, Philosophy, Physics, Chemistry, Biology etc Till then, the vernacular medium in the Mysore University will be a myth, and results, I am afraid, in a wild-goose chase.

History repeats itself. The vernacular medium introduced into the High School curriculum, a decade ago by a sentimental educational authority has not, after all, proved a success—neither the students nor their parents being kindly disposed towards the same. There has been, as we all know, a general clamour for the introduction and opening of more and more of English medium classes in the several High Schools of the State, and students do not as a rule join the Kannada medium classes unless they are constrained to do so. People have got their own doubts regarding the adequacy and perfection of the vernacular text-books that are in use at present in the several High Schools of the State. Such being the case, the Senate is under an illusion, when it hopes to get prepared adequate and suitable text-books in Kannada in the course of a year or two, for the various graduate and post-graduate courses in the University. We must specially congratulate our Kannada enthusiasts in the Senate, if they are up to this task and can take upon their shoulders this onerous responsibility of preparing Kannada text-books for the University, instead of forcing the same on the members of the staff of the University to whom this compulsory scheme of vernacularization will be highly embarrassing, particularly because Kannada is not the mother-tongue for nearly fifty per cent of them. The majority of the Lecturers in the Mysore University, I am afraid, are neither prepared nor willing to deliver their class-lectures in Kannada unless they are coerced to do so. The students, in my opinion, can follow and understand their professors better when they lecture to them in English, in which they have had better facility and training. Their laboured and circumlocutory speech in their own peculiar broken '*Sanskritized*' Kannada will be hardly intelligible to the students, becoming worse than Greek or Latin to them.

(To be continued.)

REPRINTS AND BOOKLETS

1.	**A Victorian Statesman**	0—4—0
2.	**Winston Churchill**	0—4—0
3.	**Philosophy & Philosophers**	0—4—0
4.	**Problem of Wealth**	0—2—0
5.	**The Tree of Happiness**	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—2—6
7.	**Small-pox and its treatment in Vedic Times**	0—2—0

MAHATMAJI AS I UNDERSTAND HIM

Rao Bahadur M. Ramaswamy writes:

He was looked upon as the symbol of wisdom and peace. He was the unquestioned Leader of the Country. He belonged to no political party. He was guiding Congress politically because it is the largest and the oldest political party which was struggling to establish freedom in the country. But all the time, Mahatmaji was a friend and supporter of all the other political parties so far as they worked for the Freedom of India. He sacrificed all his personal comforts to serve the Indians and the mankind. He was dressing himself in perfect English style once upon a time; he exchanged it for the dress of a poverty-stricken and emaciated Indian peasant Born in a rich family he was accustomed to wholesome food. He changed it to tasteless goat's milk, dates and a few fruits. Lastly he never wished to possess any property. He has no property worth even a pie.

Among several things Gandhiji taught, he taught the Indians, two kinds philosophy—the non-violent Satyagraha and to love even an enemy to win him instead of conquering him.

All his followers understood him in the first philosophy, Viz, non-violent Satyagraha, Indians followed him in the first philosophy and secured the Freedom of India.

But the second Philosophy was not so simple as to be easily understood and followed. Even great thinkers in the country were unable to follow him in spite of his appeal to trust him in his new Philosophy (to love an enemy to win him instead of fighting him), as they did in other matters. Gandhiji would have thrown clear light to the mankind to understand his second new Philosophy, were he helped to live a few more years.

Alas: Abruptly one fanatic switches off the sacred main light itself The colossal loss to the mankind and particularly to India is immeasurable. It is a tragedy as Mahapradan Pandit Nehru puts it, that care was not taken to preserve the sacred life of Gandhiji or Gandhiji himself did not allow the Government to take care of his life, even after a severe warning a week back. Particularly after the partition of India, the Refugee problem and the Kashmir trouble have raised complicated issues. The generous and magnanimous method of treatment of these two problems by the greatest apostle of peace was an enigma to some of our countrymen. They failed to follow him. As a result of that we have last our eleventh "Avatar Mahapurusha." India and the world lost a chance to know a new Gandhian Philosophy, viz to avoid all differences in the world by the use of the Sacred Weapon of Love

This is not the time for the different parties in India to display their differences. Disruptive forces are not wanting in the country to create confusion. All parties should join together and preserve the Freedom of the country which is secured after years of hard struggle and tremendous sacrifice.

While Law must be allowed to take its course with reference to the perpetrator of this diabolical crime, it is also necessary for the great Congress party to unify all the different forces in the country to carry on the Administration smoothly without any outside interference.

MARRIAGE

CHI. SOW. JAYALAXMI BAI, daughter of Mr. R. R. Bhombhore, with CHI. R.R. C. R. PANDURANGA RAO, B.SC., on 19-2-48 at "Bhombhore wada," Basavangudi, Bangaiore.

UPANAYANAM

CHI. S. K. SUBBA RAO, nephew of Mr. S. Nagappa, Palace Treasurer, on 15-2-48 at at Soppinakola Cross Street, Mysore.

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Monday 16-2-1948.

Prayer

BY MAHATMA GANDHI

"Prayer has saved my life. Without it I should have been a lunatic long ago. I have had my share of the bitterest public and private experiences. They threw me into temporary despair. If I was able to get rid of that despair, it was because of prayer. Prayer has not been a part of my life as truth has been. I found myself in a plight where I could not possibly be happy without prayer. The more my faith in God increased, the more irresistible became the yearning for prayer. Life seemed to be dull and vacant without it."

"I had attended the Christian religions in South Africa; but they failed to grip me. My Christian friends supplicated God, but I could not do so. I failed grievously. I started with a disbelief in God and prayer. And until at a late stage in life I did not feel anything like a void in life. At that stage I felt that as food was indispensable to the body, so was prayer indispensable for the soul. In fact, food for the body is not so necessary as prayer for the soul. For starvation is often necessary in order to keep the body in health, but there is no such thing as prayer starvation. You cannot possibly have a surfeit of prayer."

TEACHERS OF THE WORLD

"Three of the greatest teachers of the world, Buddha, Jesus and Mohammed, have left unimpeachable testimony that they found illumination through prayer and could not possibly live without it. Millions of Christians, Hindus and Musalmans find their only solace in life in prayer. Either you vote them down as liars, or as self-deluded people. I will say that this 'lying' has a charm for me, a truth-seeker, if it is 'lying' that has given me that main-stay or staff of life without which I could not dare to live for a moment. In spite of despair staring me in the face on the political horizon, I have never lost my peace. In fact, I have found people who envy my peace. That peace comes from prayer."

"I am not a man of learning, but I humbly claim to be a man of prayer. I am indifferent as to the form. Every one is a law unto himself in that respect. But there are some well-marked roads, and it is safe to walk along the beaten tracks trod by the ancient teachers."

"It is beyond my power to induce in you a belief in God. There are certain things which are self-proved and certain things which are not proved at all. The existence of God is like a geometrical axiom. It may be beyond our heart's grasp. I shall not talk of an intellectual grasp. Intellectual attempts are more or less fallacious, as a rational explanation cannot give you the faith in a living God. For it is a thing beyond the grasp of reason. It transcends reason."

"There are various phenomena from which you can reason out the existence of God, but I shall not insult your intelligence by offering you a rational explanation of that type. I would have you brush aside all rational explanations and begin with a simple child-like faith in God. If I exist, God exists. With me it is a necessity of my being, as it is with millions. They may not be able to talk about it, but from their life you can see that it is part of their life."

The Faith

"I am only asking you to restore the belief that has been undermined. In order to do so you have to unlearn a lot of literature that dazzels your intelligence and throws you off your feet. Start with the faith, which is also a token of humility, and an admission that we know nothing, that we are less than atoms in this Universe. I say, we are less than atoms, because the atom obeys the law of its being, whereas we, in our insolence, deny the law of nature."

"But I have no argument to address to those who have no faith."

"Once you accept the presence of God, the necessity of prayer is inescapable."

"Let us not make the astounding claim that our whole life is a prayer, and that therefore we need not sit down at any particular hour to pray."

"Even men who were all the time in tune with the Infinite did not make such a claim. Their lives were a continuous prayer and yet for our sake, let us say, they offered prayer at set hours and renewed each day the oath of loyalty to God. God, of course, never insists upon the oath, but we must renew our pledge every day. I assure you we shall then be free from every imaginable misery in life!"

A GREAT WOMAN

Some years ago, during the depression, a government agent travelled through the Tennessee Mountains making small allotments to impoverished farmers for seed, stock or needed improvements. He found one woman who lived alone, scratching out a bare living on two acres of barren ground. "If the government should allot you $200, what would you do with it?" he asked her.

The woman thought a moment. Her cabin had no floor, its windows were covered with tar paper, light came through the broken walls. Finally, she looked up. "Reckon I'd give it to the poor," she said!

FIVE TELEGRAMS

The following telegrams were sent to the Chief Minister, and the Dewan, Law, Finance, and Muzrai Ministers, on the 9th instant:

"Anent the proposed announcement about the punitive temple entry legislation on the twelfth I urge you not mar the solemn occasion by launching a measure which will not promote unity and causes only unhappiness to large classes of people. Forced entry of Agamic temples is un-Godly, irrational, and un-Gandhian. You will lose nothing and win the goodwill of tens of thousands by gracefully deferring the legislation. If as a Gandhi-ite you hold that the Gandhian way is that of peace, love, and persuasion, how can you enforce a one-sided punitive measure in the shadow of his name, and in commemoration of his martyrdom? Let us find a solution in the Gandhian way. If I can render help in that respect, I am at your service. But in the name of God whom Gandhi's death seems to have brought nearer to us than he was ever before, in the name of Gandhi whose long life was spent in defying coercive legislation in two continents, I urge you at Mahodayam conjunction not to embark on this coercion of religion."

G. R. Josyer.

Shri K. T. Bhasyam, Minister of Law, has been pleased to acknowledge it in the following terms: "Dear Friend, I am in receipt of your telegram of the 9th instant regarding Temple Entry Legislation. What you have stated therein will be borne in mind."

"CHIKKADEVARAJA BINNAPAM"

By Mr. R. Tirunarayana Iyengar, B.A.,
Retd. Assistant Commissioner.

(continued)

[In dreams the Lord creates, in accordance with the merit or demerit of living beings, things of a special nature, subsisting for a certain time only, and perceived only by the individual soul for whom they are meant. That is to say the things seen by an individual soul in his dreams are specially created by the Supreme Person, and are meant by Him to be a retribution—whether reward or punishment—for deeds of minor importance; they therefore last for the time of dream only, and are perceived by that soul only.

Though such is the experience of the world, your manifestation to the particular person who becomes the recipient of your grace transcends that experience and the limitations mentioned above. The following are some of the illustrative instances. In former times, in Gokula, to Yasoda who, listening to the tale-bearing of Balabhadra, threatened you not to swallow mud, you opened your red little mouth and therein manifested to her the fourteen worlds without being visible to others. Likewise in the very midst of the two armies without being perceived by others you manifested to Arjuna your Universal Form (Visvarupa). In Kurukshetra with the purpose of getting Saindhava killed and thereby protecting Arjuna, you caused darkness in day-time. Again you caused the brahmin Sucharita who took a dip in the holy Ganga to rise in the midst of the holy waters of Kalyani (a holy tank in Tirunarayanapuram or Melkote. Vide Yadugiri Mahatmya). In addition to these instances not witnessed by me, in my dream in actual perception, you granted me out of your grace the famous and superior sword called 'Nandak'. This sword unlike dream-perceived things which were to be experienced during that time only, is permanent and visible to all in the state of wakefulness. With this sword by the might of your gift I came out victorious by cutting to pieces in one stroke the total of the enemies who advancing in one mass beseiged on all the four sides. This person you took as your servant making him eligible for your service. Even the Vedas, Brahma (the four faced God) and the like do not know to count even a particle of the ocean of your holy and wonderful attributes. How much am I? May you be pleased to forgive my impertinence in rushing with the purpose of trying to describe your ocean of eminence, and to make me blissful as your man. Make me blissful, O Lord of easy accessibility to those who are exclusively devoted to you, O the Lover and Lord of the Mount Sri Yadusaila!

REPRESENTATION No. 9.

[In this Representation the objection that inequality in creation would attach partiality and hard heartedness to the Lord, is refuted]

"That you, who create according to the course of the Law of Karma enacted by yourself, are the same in respect to all beings, is the certain truth." (The Lord is the Law and the Law-Giver). Lokaika-Veera thus submitted impresively to Sauri (the Lord)

O Sakala loka-niyamaka! (the Controller of the entire universe) To persons of little knowledge it would appear that you are partial because in this *samsara* you bring about to some happiness extending up to installation as a king while to some others grief extending up to being be-headed, that you are subservient to Karma because you grant fruits agreeably to Karma and that you are hard-hearted because without dispelling the griefs under which sinners groan, you are a passive observer or witness. An examination of the stand of this contention results in rebutting it as follows:—You are the Ruler and all the *jivatmas* are your subjects impartially you intend that all these jivatmas should lead a happy life by rendering to you consecrated service which is to your pleasure. You have ruled that such and such a conduct would procure *Moksha* and that such and such a conduct ephemeral happiness in this world and in the next world of *svarga*. In accordance with your ruling you unfailingly award fruits to all beings and you are not partial in respect of any one. Though awarding fruits in this manner according to the Karma of each being you are but independent and not subservient to anything. Though awarding punishments to sinners apposite to their sins, you sometimes evince limitless mercy as in the case of Ajamila and the like. You are therefore celebrated as All-merciful.

(To be continued)

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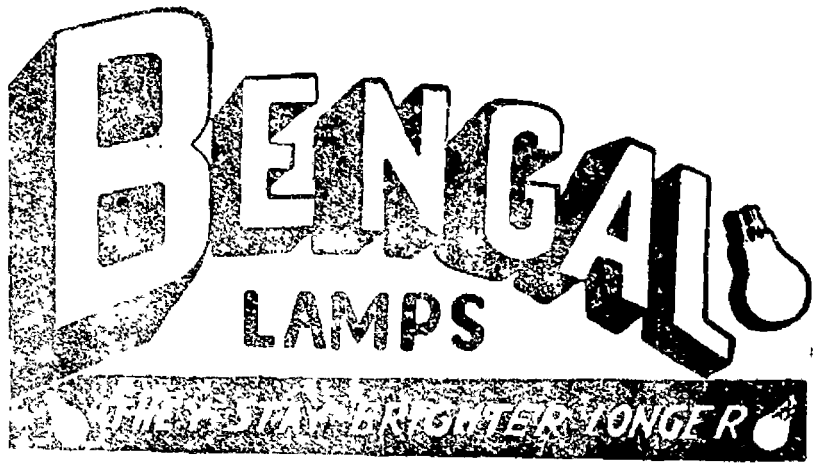

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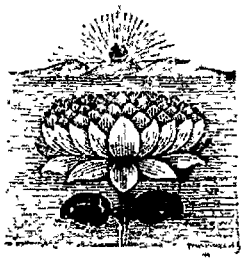

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THE MYSORE UNIVERSITY AND KANNADA MEDIUM OF INSTRUCTION

(Contributed.)

Of all reforms that may be introduced in any country, the educational reform is the most important one, since all the other reforms—say political or social—are inextricably involved with the former, which forms the basis of all nation building schemes and reforms. The system of education prevailing in any country can be considered as the barometer of its political atmosphere. Coming to Indian politics, in particular, which has at present reached its ebullition point, it must be mentioned with great regret that divisions and factions have been the order of the day resulting in most unpleasant and sorrowful episodes, of which the people of the country are awfully and woefully cognizant. What is most urgently required in the country at present is mutual understanding coupled with toleration and sympathy which can never be dreamt of, if our political leaders and savants think of creating further barriers and cleavages in the shape of communal and linguistic institutions, in their mad frenzy for uplifting either the community or language to which they might belong. The innumerable communities and languages of India have done enough havoc in the bitter politics of the country, and it is high time official recognition of the same is abolished altogether in the best interests of the country at large. Great educationists have felt and rightly opined that the creation of Universities in India, on a linguistic basis, should be deprecated, in as much as it will shake the very foundation of national solidarity.

In Independent India, what we want is a common language and a common culture, embracing all kinds of political, social and religious thoughts. Unless the Indian Dominion Government are able to achieve this first, then trying to maintain peace and tranquillity in the country is something like hunting after the horn of the rabbit, according to the wise statement of "*Bhartruhari.*" Our great political leaders and distinguished educationists, with whom rests the future of our country, should approach this problem of rehabilitating the system of Education prevailing in India at present, from a wider angle of vision and with a broader outlook, calculated to measure everything in terms of the common good of the country at large. May I humbly suggest, however utopian and idealistic it may seem to some linguistic fanatics, that what India urgently needs at present, is the immediate creation of a Central University common to all provinces of India with their diverse communities, embracing a common language, or the Lingua France of India, which may be either English or any other language if it can possibly replace English in the immediate future. Moulana Abdul Kalam Azad, the Education Minister of the Indian Dominion Government—than whom we cannot think of a better advocate for helping us to sink all our racial and religious differeneces into oblivion—has rightly pointed out that we cannot possibly do away with the English language, if we want to have a better and more wholesome understanding among all castes and creeds. He has also rightly warned us against the evils and dire consequences of immediately replacing English by provincial languages in the different cultural institutions of India. For, what our country needs at present is the synthesis and unification of all provincial cultures and languages, in order to be able to work for the common good of the country. In Independent India, the artificial barriers between Mysore, Madras, Maharashtra, Andhra and other provinces are bound to go today or tomorrow. At any rate, our young men, who are conversant with world-politics better than we do, and who have learnt to measure everything in terms of the whole country at large, will certainly resent this idea of creating Kannada or any other linguistic University; for they are keenly aware that, as soon as they go out of the portals of their linguistic University, they will become fish out of water, once they cross the barriers of Mysore, which they cannot but do under the existing conditions prevailing in Mysore. Let us earnestly hope that better sense will prevail with the authorities of the Mysore University and that they will think twice before introducing this scheme of vernacularizing the Mysore University, which is neither conducive to the larger interests of the student population, nor palatable to the same or their parents, not to speak of the great annoyance and embarrassment which it causes to the members of the staff of the several constituent and affiliated colleges of the University.

RESULTS OF GALLOP POLL

The Gallop poll has discovered:

The average U.S. male is 5 ft. 9 in tall and weighs 158 lbs. Six out of ten prefer brunettes (a happy choice, since only eight percent of U.S. women are natural blonds) and they think—although they are at least half responsible for it—that women get kissed and petted too much before marriage. The average U.S. woman is plumper than she would like to admit—she is 5 ft. 4 in. tall and weighs 132 lbs. She is more interested in having a good-tempered husband than faithful one, although she wishes he were more romantic. She believes three children constitute the ideal family, wants no babies until the year of marriage.

Most of the quarrels between Mr. and Mrs America are prompted by money, jealousy, and children—in that order. Seven out of ten prefer a dog to a cat as a family pet! Almost no parents want their sons to go into politics; they are certain that a political career leads to graft and crookedness!

Two out of three adults wear spectacles. One out of five is troubled by a degree of deafness. One tenth of the population is left-handed, and less than a third can remember the numbers on their automobile license plates. One in three has a terrible time getting up in the morning, but only one in five has any difficulty id dropping off to sleep. The average citizen goes to bed at ten o'clock, gets up at 6-30 six days a week, stays up until 11 on Saturday and snoozse until eight on Sunday morning.

Six out of ten U.S. adults drink; the same number smoke. Two out of three believe Abraham Lincoln was greater than George Washington. The five living humans most admired by Americans are Douglas MacArthur, Dwight D. Eisenhower, Winston Churchill, President Harry Truman and Secretary of State George C. Marshall. Ninety-six per cent of Americans believe in God, and 76 per cent in life after death. Only four per cent are convinced that they are unhappy; 57 yer cent think they are fairly happy; 38 per cent consider themselves very happy, and one per cent can't tell!

* * *

The whole secret of life is to be interested in one thing profoundly, and in a thousand things well.

FATHER'S NAME

Herbert, Jr., was attending Harvard Business School while his father was President. One summer he decided to get himself a job. He did, with the Baltimore Electric Company—under the assumed name of Watson. The secret leaked out, as secrets will, but the incident is typical of the family's attitude. When Herbert, Jr., was offered a post obviously too big for him, he turned it down indignantly. "My father's name is not for sale," he explained to a friend in describing the offer.

HURRY DOESN'T PAY

Recently I asked a Georgia friend why Southerners were always so slow and deliberate. "I asked my great-grandfather that same question once," he replied, "and I'll never forget his answer: 'Son, it just doesn't pay to be in a hurry, you always pass up much more than you catch up with.'"

* * *

"I have never had a policy. I have simply tried to do what seemed best each day, as each day came."

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Monday 23-2-1948.

A STATEMENT

Two ex-administrators of Mysore, Sir S P. Rajagopalachari, who seeks to style himself now-a-days, "former Vice-President of the Gwalior Executive Council," and Mr. N. Madhava Rao, who modestly omits his Dewanship of Mysore, have come out with a statement about the recent temple entry enforcement in the State. They have intended it as an exhibition of their mellow-wisdom, or to make it the occasion for a left-handed compliment to the present Government. As it is intended for public consumption we may examine the cogency as also the purpose of the statement.

In the first place we would ask, why a joint statement? The two are men of different qualities. One is a Tamilian, Kumbakonam distilled through Trichinopoly, and the other a pure Andhra. The two communities as we know are rustling their feathers for fighting like cocks in Madras in order to be rid of each other. Mr. Madhava Rao is a nice, good, patient, modest man. Sir Rajagopalachari is a dry, wizened, fossilised bureaucrat. Mr Madhava Rao does not look upon himself as a wiseacre, and by nature doesn't seek the lime-light. But no bushel can hide the dark light of Sir Rajagopalachari's wisdom.

Not long ago he assured himself of the goodwill of the leaders of the expected new Government by preaching the formation of an interim Government. Reward has come to him quickly in being made head of the Land-Revenue Reform Committee. And now he seems to be throwing out another bait before the new Government! Fishing,—we mean, in untroubled waters,—and crow-catching are known to be two sports in which Madrasis are adept. In this Sir Rajagopalachari seems to be true to his origin.

He could have issued the statement in his own name, and without the companionship of Mr. Madhava Rao. He perhaps wanted to show that Mr. Madhava Rao and he are boon companions. In any case Mr. Madhava Rao is a "Companion of the Indian Empire." —By the way, what is the "Indian Empire" now? Is it an Empire, or a Kingdom, or a Presidency, or a Governor-Generaldom?

There is however, one thing common between them. Both are former Muzroi Commissioners and Ministers of the State: and what is more pertinent, both have sons employed in the Civil Service by nomination, and therefore at the mercy of the new Government!

The statement says, "It is with great pleasure we welcome the news of the opening of all temples in Mysore State to Harijans." If it were so just and so essential a measure, what were they doing during their long tenure, as Muzroi Commissioners and Ministers? Is there an oral or written statement of theirs during that period advocating the legislative measure? On the other hand have they not recorded against its enforcement by legislature? If so, why this sudden change of front, or change of coats? To get into the good books of the new Government, and safeguard the welfare of the two saplings in the service?

"Mysore possesses some very famous temples of South India, and it is pertinent to point out that it was in Mysore that the famous reformer, Sri Ramanujachari first had temples of Melkote and Belur opened to Harijans about eight centuries ago. It is to the credit of the present Government of

Mysore that this historic precedent has been given legislative sanction, and that Mysore is falling in line with the rest of India," the statement proceeds.

To refer to the great Sri-Vaishnavite Reformer as "Ramanujachari," is preposterous. The terminal "i" may be reserved for the names of time-servers, place-hunters and turn-coats, and should not soil the names of time-honoured saints. You can't say "Ramanujachari, Madhwachari, or Sankarachari," without being classed as a boor.

Ramanujacharya arranged for the entry of Harijans into Melkote and Belur temples under certain definite terms: and though he had great influence with King Vishnuvardhanaraya, he was not such a fool as to seek the king's fiat or legislative sanction for it. Nor has Mahatma Gandhi himself urged anywhere for hasty and ill-considered legislation for the purpose.

There can be no right of free entry into God's temples except for their bona-fide devotees, just as there is no right of free entry into Governors' or Cabinet Members' houses though they belong to the public.

And what is the fun of saying that Mysore set the example to the rest of India eight centuries ago, and in the same breath speaking of Mysore "falling in line with the rest of India"?

What is the consequence of this legislation in the rest of India? Has it made Harijans and others boon-companions? Has it filled temples to overflow, or emptied them and converted them into grave-yards of religions? Has it filled Harijans with happiness and joy, or spread disgust and unhappiness among the mass of the devotees? Has it made the Governments prosperous, respected and influential, or increased their trials and disasters? Let the two signatories study these aspects of this cheap piece of legislation and satisfy their conscience as ex-administators, before they begin to extol it.

Then the statement really gets maudlin. It says, "It is sad reflection that Mahatma Gandhi is not with us today to see the fulfilment of his most cherished desire, and the people of Mysore are proud to show this gesture in memory of that great soul."

To imagine that the Harijan Temple entry Legislation by mobocratic legislatures in every corner of India was the cherished desire of Mahatma Gandhi is childish. If he wanted such a legislation he could have had it by the snap of his fingers a decade ago. Good man that he was, he did not want it that way. He had seen also that mere legislation, though backed by tub-thumping Ministers, could prove still-born, nay, turn out vicious. It didn't raise the Harijans; it killed the souls of the others.

After all, a man's religion is the essence of his being. His Government may pass into the hands of grafting and short-sighted politicians, his economic condition may be poor, but leave him his religion, and he will find solace in it, just as some big men find solace in their cups. If you destroy his religion, you take the bottom out of his world, and his curses follow you like Rama's arrow. The rationale of Mahatma Gandhi's prayer meetings was that.

Therefore it is wrong to imagine that Mahatma Gandhi was pining for this legislation in Mysore, and that he passed away without hearing of it. In fact he was all-alive when it was passed, and was kept well-informed of it. If we may give the chronology of the events, the day the measure was taken up by the Council, December 12th, he decided on his fast, began it the next day, and died on the 30th, 18 days later, just before the Mysore Ministers were timed to visit him.

So the authors of the statement are wrong to think that Mahatma Gandhi was not alive

to hear of Mysore's legislative achievement, though he has of course missed the pleasure of reading their appreciation of it.

A statement which is full of mis-statements like this cannot be said to be the product of the mature or mellow wisdom of two elder-statesmen. Its object seems to be the very personal one of getting friendly with the new Government, and securing its patronage for their two off-springs. Elsewhere we have given the story of the son of Herbert Hoover, President of the U.S.A., who when offered a higher position than he deserved, replied, "My father's name is not for sale." Let not India, or Mysore, present examples of fathers selling their names for the sake of their sons.

If the two gentlemen are real well-wishers of Harijans let them get them admission to the Century Club. There they can get some good drinks, which they can't get in the temples. Or let them withdraw their sons from service, and get their places given to Harijans. And Governments which purport to work for Harijan uplift for the sake of Mahatma Gandhi, let them not dismiss them with a cheap bit of legislation which is of neither material nor moral benefit to them, but place them in high Government offices according to the strength of their population. That would make Mahatma Gandhi's soul really applaud them, if it still cares for the things of this world. But instead, to associate his name with this profitless measure, as the signatoris to the statement have done, is an insult to his memory. He has finished his apprenticeship in this world, and has gone to his Maker, to walk in Elysean fields, to confabulate with angels, to commune in person with God. Why drag him down into our tawdry affairs? *Editor.*

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The nurse beckoned to one of a group of expectant fathers at the hospital and announced "You have a fine son."

Immediately another man rushed up and complained, 'What's the idea? I was here before he was!"

* * *

A movie starlet was being rushed by a not-so-young male star. "Don't you understand?" he urged. "I want to marry you. I want you to be the mother of my children.'

'But how many do you have?" she inquired.

* * *

On his first trip to Ireland some years before the war, a Philadelphia Congressman met and talked to one of the ancient ferrymen on the Lakes of Killarney. "Would you mind telling me how old yeou are?" asked the visitor.

"Indeed not. I'm 75," was the answer.

Recently the Congressman made another trip to the "auld sod" and found the same boatman plying his trade When asked what his age was now, the old man replied promptly, "I m 75."

"But you were 75 when I was here eight years ago," said the Congressman. "How do you explain that?"

"Explain it?" sputtered the ferryman. "There's nothing to explain. Do I look like the kind of a fellow that would be telling you one thing one day something else the next?"

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NEPOTISM IN EDUCATION

In view of our recent remarks about the nepotism in the Mysore University the following about Chicago would be read with interest:

Two politicians got control of the Chicago Board of Education, and completely dominated an enterprise that was costing taxpayers $80,000,000 a year, that involved more than 400 schools, 18 000 teachers and some 350 000 children These two politicians crushed any teacher who dared object and figuratively told any citizen who didn't like it to go jump in Lake Michigan!

Eventually the citizens got so mad that they figuratively threw the two politicos into the lake But it took a long, long time

One of the two dictators was James B. McCahey, who had acquired a coal business, a wife who owned a piece of a brewery a healthy bank account and a friend named Edward J Kelly, boss of Chicago's notorious political machine.

Kelly and McCahey became firm friends When Kelly ran for mayor and won folks said Jim McCahey was top contributor to his campaign fund. The mayor took care of Jim, he put him on the Board of Education By 1934, McCahey was Board President.

To help him he had the most complaisant rubber-stamp Board of Education any politician could hope for. He told the board that he would like to have a certain William H Johnson "elected" superintendent of schools, and the board thought so, too! Johnson had been an assistant superintendent in charge of high schools for just nine months!

Johnson made it painfully plain that he would promote those teachers in the system who helped him build his machine, and punish anyone who didn't Quickly he got a stranglehold on the Board of Examiners This little group of three—the superintendent and two others—was the bottleneck through which every teacher in the system had to pass In 1937 there was an examination for those who wished to obtain principalships, it was divided into two parts, written and oral. If a candidate flunked either part he was out.

Johnson rigged that one beautifully. Affidavits are on file (one by a member of the group of oral examiners appointed by the Board of Examiners) swearing that the superintendent let his two fellow examiners know well in advance just whom he wanted passed! Of those who passed, 81 percent would have failed if it hadn't been for the amazingly high grades they got on the oral test conducted in private.

There was another strange thing about this examination. Johnson in earlier years had taught a number of university classes, including some teachers who wanted to be principals; he also had organized private-tutoring groups to help prepare candidates for the principal's exams. Twelve of the 15 people named in the first assignment of principals had been in Dr. Johnson's classes!

Raymond Cook didn't make out so well Johnson had him spotted, before he took his oral test, according to one of the examiners, Johnson said to them, "This man is out; he's disloyal." Cook got a grade of 91 in his written exam But his oral exam, lasting only four minutes, consisted of just three questions, then they told him he wouldn't do! Cook took his case to the courts—which was very bad, for Cook. He was transferred to a high school, and then transferred again to teach a third grade class!

Butler Laughlin, president of Chicago Teachers College, tangled with the machine—and found himself kicked downstairs to a high school principal's job. Mrs. Olive P. Bruner, the highly respected principal of the Spalding School for Crippled Children, got a telegram one evening telling her to report to another school next morning; her job went to the sister of a former Democratic party leader.

A black pall of fear settled down over the whole school system: teachers spoke in whispers if at all. The threat of transfer and demotion was an effective gag. They were transferred so fast that discipline in the schools became a problem, and educational standards tumbled.

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The Manager,
"Rationalist," Mysore.

THE JOG WORKS

Switching on the Jog Hydro Electric Works on he 21st. last, H. H. the Maharaja Sir Sri Jayachamarajendra Wadeyar, G.C S.I., observed,

"It is with deep interest, sincere appreciation nd unalloyed pleasure that I have heard from the Chief Engineer for Irrigation and the Chief Engineer or Electricity an account of the stupendous task hat both of them have undertaken in constructing he Reservoir and erecting the electrical engineering-works for the Jog Power Scheme. The details hat we have been given of this work indicate the lifficult problems that faced the Engineers, the ngenuity and resourcefulness that were required f them and their staff and the successful manner n which they have accomplished it. It is a remarkable tribute to the Engineering services of the State and it must be a source of intense satisfaction and legitimate pride to all people in the State that this great work should have been successfully accomplished by the citizens of Mysore. I would like to convey my hearty congratulations to both the Chief Engineers and all the staff associated with them for the part that they have played in bringing into fruition the Jog Power Scheme. My Government joins the Chief Engineers in expressing grateful thanks to the Expert Committee of Engineers who have been associated as advisers in the carrying out of the scheme.

"The State of Mysore was one of the earliest to realise that progress industrially and otherwise is best achieved through the utilization of electric power. Whatever industrial development has taken place in Mysore has been largely due to the development of electric power. It must therefore be a matter of some surprise to you to hear that in 1904 the then Government of India turned down the proposal for such a scheme because it would affect the natural beauty of the scenic falls at Jog. Today it is a double achievement that our Engineers have been able to harness the natural resources of the great waterfalls for producing electric power without at the same time in any way detracting from its scenic beauty. I am glad to learn that the industry and ingenuity of the Engineers will be further utilised on other schemes which will add to the power resources of the State.

ELECTRICITY FOR ALL

"I share their ambition that every village in our State should receive the blessings of light and that the industrial potential of the State may be exploited in all suitable areas. While we are all anxious to promote the standard of living of the common man, particularly of people in rural areas, let us also remember that the provision of amenities and comforts such as these will go a long way in achieving our objective. Nothing is calculated more to fire the ambition of the rural population to attain a better standard of living than to bring light and brightness to their hearths and homes. I trust that within the quinquennium suggested by the Chief Electric Engineer every part of my State will have the blessing of light and power and have all the advantages flowing from it.

"I am happy to learn that my Government have decided to share the power from this scheme with the neighbouring Governments of Bombay and Madras. A spirit of good neighbourliness has always characterised the high policy of the State and it is in that spirit that my Government has entered into such agreements.

"I should like to congratulate the Industries in the State, specially the Iron and Steel Works, Bhadravati, and the Indian Hume Pipe Company for their enterprise and resourcefulness in meeting some of the requirements of this project.

"Finally, I am indeed very pleased to learn that the two departments of Public Works and Electricity have worked in the closest co operation and with mutual esteem and goodwill and that the Director of Public Health and his staff have played no small part in ensuring the health of those engaged in the work in this malarial area. It is this spirit of co-operation among all servants of Government and among the public that is best calculated to make for real advancement and lasting happiness.

"I have now great pleasure in switching on Jog Power naming after Mahatma Gandhi. It will hereafter be known as Mahatma Gandhi Hydro-Electric Works and I pray that under divine guidance the people of my State may be blessed with peace, progress and prosperity."

The Rationalist.
Monday 1-3-1948.

ಒಂದು ಹೇಳಿಕೆ

ಸಂಸ್ಥಾನದ ಇಬ್ಬರು ಮಾಜಿ ಅಮಾತ್ಯರುಗಳು, —"ಗ್ವಾಲಿಯರ್ ಎಕ್ಸಿಕ್ಯುಟಿವ್ ಕೌನ್ಸಿಲಿನ ಉಪಾಧ್ಯಕ್ಷ" ಎಂದು ಬಿರುದುಹಾಕಿಕೊಳ್ಳುವ ಮಾ|| ಸರ್ ಎಸ್. ಪಿ. ರಾಜಗೋಪಾಲಾಚಾರಿಗಳು ಮತ್ತು ಮಾ|| ಎಸ್. ಮಾಧವರಾಯರು, ಇವರು ಮೈಸೂರಿನ ಮಾಜಿದಿವಾನ್ ಎಂದು ಹೇಳಿಕೊಳ್ಳುವದಿಲ್ಲ — ಈಗ ಜಾರಿಗೆಬಂದಿರುವ ಹರಿಜನ ದೇವಾಲಯ ಪ್ರವೇಶದ ಮಸೂದೆಯನ್ನು ಪ್ರಶಂಸಿಸಿ ಒಂದು ಹೇಳಿಕೆಯನ್ನು ಹೊರಡಿಸಿದ್ದಾರೆ ಇದರಿಂದ ಅವರ ತಿಳಿವಳಿಕೆಯು ಎಷ್ಟು ಪರಿಪಕ್ವವಾದುದೆನ್ನುವದು ವ್ಯಕ್ತವಾಗುತ್ತೆಎಂದು ಅವರು ತಿಳಿದುಕೊಂಡಿದಾರೆ. ಅಥವಾ ಈ ಸಂದರ್ಭದಲ್ಲಿ ಹೊಸ ಸರ್ಕಾರಕ್ಕೆ ಒಂದು ವಿಧವಾದ ಅಡ್ಡ ಮರ್ಯಾದೆಯನ್ನು ತೋರಿಸಬೇಕೆಂಬ ಉದ್ದೇಶವಿರಬಹುದು. ಅಂತೂ ಅವರ ಹೇಳಿಕೆಯು ಜನರ ಮುಂದೆ ಇಡಲ್ಪಟ್ಟಿರುವದರಿಂದ ಅದರ ಸಾಮಂಜಸ್ಯವನ್ನೂ ಅದರ ಉದ್ದೇಶವನ್ನೂ ನಾವು ಪರಿಶೀಲಿಸಬೇಕಾಗಿದೆ.

ಪ್ರಥಮತಃ ಈ ಹೇಳಿಕೆಗೆ ಇಬ್ಬರ ಜಾಯಿಂಟ್ ರುಜು ಯಾತಕ್ಕೆ? ಇಬ್ಬರೂ ವ್ಯಕ್ತಿಶಃ ಪರಸ್ಪರ ಭಿನ್ನಸ್ವಭಾವದವರು. ಒಬ್ಬರು ಕುಂಭಕೋಣದಿಂದ ಟ್ರೆಚಿಯ ಮೂಲಕ ಡಿಕಾರ್ಟ್ ಆಗಿ ಬಂದ ತಮಿಳರು. ಮತ್ತೊಬ್ಬರು ಥೇಟ್ ಆಂಧ್ರರು. ಆ ಎರಡು ಪಂಗಡಗಳವರೂ ಮದ್ರಾಸಿನಲ್ಲಿ ಪರಸ್ಪರ ನಿರ್ಮೂಲಮಾಡುವದಕ್ಕಾಗಿ ಕಾಲುಕೆರೆದು ಕೊಂಡು ಸಿದ್ಧರಾಗುತ್ತಿದಾರೆ. ಮಾ|| ಮಾಧವರಾಯರು ಸಾತ್ವಿಕರು, ನಿಗರ್ವಿಗಳು, ನಮ್ರರು, ಒಬ್ಬರ ಗೋಜಿಗೆ ಹೋಗದಿರುವವರು. ಸರ್ ರಾಜಗೋಪಾಲಾಚಾರಿಗಳು ಒಣಗಿ, ಬತ್ತಿ, ಸುಂಡಿರುವ ದೃಪ್ತ ಅಧಿಕಾರಿವರ್ಗಕ್ಕೆ ಸೇರಿದವರು. ಮಾ|| ಮಾಧವರಾಯರು ತಾವು ಸರ್ವಜ್ಞರೆಂದೂ ಜನರು ತಮ್ಮನ್ನು ಮೆಚ್ಚಬೇಕೆಂದೂ ಕೋರತಕ್ಕವರಲ್ಲ ಆದರೆ ಯಾವ ಮುಚ್ಚಳವೂ ಸರ್ ರಾಜಗೋಪಾಲಾಚಾರಿಯವರ ದಿವ್ಯಜ್ಞಾನದ ರಾಹುಕಾಂತಿಯನ್ನು ಬಚ್ಚಿಡಲಾರದು.

ಸ್ವಲ್ಪ ದಿನಗಳ ಕೆಳಗೆ ಇವರು "ತಾತ್ಕಾಲಿಕ ಸರ್ಕಾರ"ವನ್ನು ಸ್ಥಾಪಿಸುವದು ಅಗತ್ಯವೆಂದು ಹೇಳಿಕೆ ಕೊಟ್ಟು ಆ ಸರ್ಕಾರದಲ್ಲಿ ಮುಖಂಡರಾಗತಕ್ಕವರ ಪ್ರೇಮದೃಷ್ಟಿಯು ತಮ್ಮಮೇಲೆ ಬೀರುವಂತೆ ಮಾಡಿಕೊಂಡರು. ಅದಕ್ಕಾಗಿ ಅವರಿಗೆ ಭೂಗಂದಾಯದ ಪರಿಶೀಲನಾ ಸಮಿತಿಗೆ ಅಧ್ಯಕ್ಷನಾಗಿ ನೇಮಿಸಲ್ಪಟ್ಟ ಶೀಘ್ರದಲ್ಲಿಯೇ ಪ್ರತಿಫಲವೂ ಲಭಿಸಿತು. ಈಗ ಅವರು ಬೆಸ್ತರು ಮೀನಿಗೆ ದಾರಯಾಕುವಂತೆ ಹೊಸ ಸರ್ಕಾರದಲ್ಲಿ ಇನ್ನೊಂದು ಮೀನು ಹಿಡಿಯುವದಕ್ಕೆ ದಾರ ಬಿಟ್ಟಿದಾರೆ. ಮೀನು ಹಿಡಿಯುವದು—ಅಪಾಯವಿಲ್ಲದ ನೀರಿನಲ್ಲಿ,—ಮತ್ತು "ಕಾಕಾ ಪಿಡಿ" ಎಂಬ ಎರಡು ಆಟಗಳಲ್ಲಿ ಮದ್ರಾಸಿನವರು ಸಮರ್ಥರು ಎಂದು ಕೇಳಿದೆಯಲ್ಲವೆ? ಸರ್ ರಾಜಗೋಪಾಲಾಚಾರಿಯವರು ತಮ್ಮ ಜನ್ಮಸ್ಥಳಕ್ಕೆ ಅನುರೂಪರಾಗಿಯೇ ಇದಾರೆ.

ಅವರು ಈ ಹೇಳಿಕೆಯನ್ನು ಮಾಧವರಾಯರ ಜೊತೆಯಿಲ್ಲದೆ ತಮ್ಮೊಬ್ಬರ ಹೆಸರಿನಲ್ಲೆಯೇ ಹೊರಡಿಸಬಹುದಾಗಿತ್ತು. ಸ್ವಾಯತಃ ಮಾಧವರಾಯರೂ ತಾವೂ "ಬೂನ್ ಕಂಪಾನಿಯರ್ಸ್" ಅಥವಾ "ಗಳಸ್ಯ ಕಂಠಸ್ಯ" ಸ್ನೇಹಿತರೆಂದು ತೋರಿಸಿಕೊಳ್ಳಬೇಕೆಂದಿರಬಹುದು. ಹ್ಯಾಗಿದ್ದರೂ ಮಾ|| ಮಾಧವರಾಯರು "ಕಂಪ್ಯಾನಿಯರ್ ಆಫ್ ದಿ ಇಂಡಿಯರ್ ಎಂಪೈರ್" ಎಂದು ಬಿರುದಾಂಕಿತರು.—ಅದಿರಲಿ, "ಇಂಡಿಯರ್ ಎಂಪೈರ್" ಎಂದಿದ್ದುದು ಈಗ ಏನು? ಅದು ಚಕ್ರಾಧಿಪತ್ಯ ಅಥವಾ ಚಕ್ರವರ್ತಿರಾಜ್ಯವೆ, ಪ್ರೆಸಿಡೆಂಟ್ ರಾಜ್ಯವೆ, ಗವರ್ನರ್ ಜನರಲ್ ರಾಜ್ಯವೆ?

ಸರ್ ರಾಜಗೋಪಾಲಾಚಾರಿಗಳಿಗೂ ಮಾ|| ಮಾಧವರಾಯರಿಗೂ ಒಂದೆರಡು ಗುಣಗಳು ಸಮಾನವಾಗಿವೆ. ಇಬ್ಬರೂ ಸಂಸ್ಥಾನದಲ್ಲಿ ಮುಜರಾಯಿಕಮಿಷನರಾಗಿ ಕೌನ್ಸಿಲರುಗಳಾಗಿದ್ದವರು. ಮತ್ತು ಇಬ್ಬರಿಗೂ ಸಿವಿಲ್ ಸರ್ವಿಸಿಗೆ ನಾಮಿನೇಟ್ ಆಗಿ ಈಗಿನ ಸರ್ಕಾರದ ಅಧೀನ್ಯದಲ್ಲಿ ಮಕ್ಕಳುಗಳಿದಾರೆ!

ಇವರ ಹೇಳಿಕೆಯಲ್ಲಿ, "ಸಂಸ್ಥಾನದಲ್ಲಿ ದೇವಸ್ಥಾನಗಳನ್ನು ಹರಿಜನರಿಗೆ ತೆರೆದಿದೆ ಎನ್ನುವದನ್ನು ಕೇಳಿ ನಮಗೆ ಅತ್ಯಾನಂದವಾಗಿದೆ" ಎಂದು ಹೇಳಿದೆ ಹಾಗೆ ಎಲ್ಲಾ ದೇವಸ್ಥಾನಗಳನ್ನೂ ತೆರೆಯುವುದು ಅಷ್ಟು ನ್ಯಾಯವೂ ಅವಶ್ಯಕವೂ ಆಗಿದ್ದರೆ ಇವರುಗಳು ಮುಜರಾಯಿ ಇಲಾಖೆಯ ಆಡಳಿತಗಳನ್ನು ನಡೆಸುತ್ತಿದ್ದ ದೀರ್ಘಕಾಲದಲ್ಲಿ ಏನು ಮಾಡುತ್ತಿದ್ದರು? ಇದು ಅವಶ್ಯಕವೆಂದು ವಾಚಾ ಅಥವಾ ಬರವಣಿಗೆಯಲ್ಲಿ ಎಂದಾದರೂ ಇವರು ಹೇಳಿದಾರೆಯೆ? ಅದು ಕಾನೂನುಮೂಲಕ ಜಾರಿಯಲ್ಲಿ ತರತಕ್ಕದ್ದಲ್ಲವೆಂದು ಇವರೇ ಬರೆದಿಲ್ಲವೆ? ಈಗ ಕೋಟನ್ನು ಬದಲಾಯಿಸುವಂತೆ ಮನಸ್ಸನ್ನು. ಬದಲಾಯಿಸುವದಕ್ಕೆ ಅರ್ಥವೇನು? ಹೊಸಸರ್ಕಾರದ ಪ್ರೀತಿಯನ್ನು ಗಳಿಸಿ ತಮ್ಮ ಮುರಿಗಳಿಗೆ ಕೆಡಕಾಗದಂತೆ ರಕ್ಷಿಸುವುದೆ? ಅಥವಾ ನಿಷ್ಕಾರಣವಾದ ಮನಃಪರಿವರ್ತನೆಯೆ?

"ಮೈಸೂರು ದಕ್ಷಿಣದೇಶದಲ್ಲಿ ಎರಡು ಪ್ರಖ್ಯಾತವಾದ ದೇವಾಲಯಗಳನ್ನು ಹೊಂದಿದೆ. ಮತ್ತು ೮ ಶತಮಾನಗಳ ಹಿಂದೆಯೆ ಶ್ರೀ ರಾಮಾನುಜಾಚಾರಿಗಳು ಮೇಲ್ಕೋಟೆ ಮತ್ತು ಬೇಲೂರು ದೇವಸ್ಥಾನಗಳಲ್ಲಿ ಪಂಚಮರಿಗೆ ಪ್ರವೇಶವನ್ನು ಕಲ್ಪಿಸಿದರು ಎನ್ನುವದನ್ನು ನಾವು ಜ್ಞಾಪಕಕ್ಕೆ ತರಬೇಕು. ಚರಿತ್ರಾಂಶವಾದ ಈ ಕೆಲಸಕ್ಕೆ ಈಗಿನ ಸರ್ಕಾರದವರು ಕಾನೂನಿನ ಆಧಾರವನ್ನು ಕಲ್ಪಿಸಿ ಸಂಸ್ಥಾನವನ್ನು ಇಂಡಿಯದ ಇತರ ಭಾಗಗಳೊಡನೆ ಒಂದು ಲೈನಿಗೆ ತಂದಿರುವದಕ್ಕಾಗಿ ಅವರನ್ನು ಪ್ರಶಂಸಿಸಬೇಕು," ಎಂದು ಇವರು ಹೇಳುತ್ತಾರೆ.

ಶ್ರೀವೈಷ್ಣವ ಧರ್ಮಸಂಸ್ಥಾಪಕರಾದ ಮಹಾಮಹಿಮರನ್ನು "ರಾಮಾನುಜಾಚಾರಿ" ಎಂದು ನಿರ್ದೇಶಿಸುವದು ಅಭಾಸವೆಂದು ಹೇಳಬೇಕು. ಆ ಇಕಾರಾಂತವನ್ನು ಸ್ವಾರ್ಥಪರರ ಬಣ್ಣ ಬದಲಾಯಿಸಿಕೊಳ್ಳುವವರ ಮತ್ತು ಹೊಗಳುಬಂಟರ ಹೆಸರುಗಳಿಗೆ ಇಟ್ಟುಕೊಳ್ಳಬೇಕೇಏನಾ ಅನೇಕ ಶತಮಾನಗಳಿಂದಲೂ ಗೌರವ್ಯರಾದ ಮಹಾಪುರುಷರ ಹೆಸರಿಗೆ ಸೇರಿಸಬಾರದು. "ರಾಮಾನುಜಾಚಾರಿ, ಮಧ್ವಾಚಾರಿ, ಅಥವಾ ಶಂಕರಾಚಾರಿ" ಎಂದು ಹೇಳಕೂಡದು. ಹಾಗೆ ಹೇಳುವವರನ್ನು ಗ್ರಾವ್ಯರೆಂದೂ, ಲುಚ್ಚಾ ಎಂದೂ ಹೇಳಬೇಕು.

ಶ್ರೀಮದ್ರಾಮಾನುಜಾಚಾರ್ಯರು ಪಂಚಮರನ್ನು ಮೇಲ್ಕೋಟೆ ಮತ್ತು ಬೇಲೂರು ದೇವಸ್ಥಾನಗಳಿಗೆ ಕೆಲವು ಕ್ಲುಪ್ತಕಾಲಗಳಲ್ಲಿ ಕೆಲವು

ಕಟ್ಟಳೆಗಳೊಡನೆ ಬಿಡಬೇಕೆಂದು ಏರ್ಪಡಿಸಿದರು. ಮತ್ತು ಅವರಿಗೆ ವಿಷ್ಣುವರ್ಧನಮಹಾರಾಜರು ಅಪ್ತರಾಗಿದ್ದರೂ ಅದಕ್ಕಾಗಿ ಒಂದು ರಾಜಾಜ್ಞೆಯನ್ನಾಗಲಿ ಕಾನೂನಿನ ನಿರ್ಬಂಧವನ್ನಾಗಲಿ ಮಾಡಿಸಲಿಲ್ಲ. ಮಹಾತ್ಮಾಗಾಂಧಿಗಳೂ ಕೂಡ ಇದಕ್ಕಾಗಿ ಪೂರ್ವಾಪರವಿವೇಚನೆ ಇಲ್ಲದೆ ಯುಕ್ತಾಯುಕ್ತ ಪರಿಜ್ಞಾನವಿಲ್ಲದೆ ಕಾನೂನನ್ನು ಮಾಡಬೇಕೆಂದು ಎಲ್ಲಿಯೂ ಹೇಳಿಲ್ಲ.

ಗವರ್ನರುಗಳ ಮನೆಗಳೂ, ಮಂತ್ರಿಗಳ ಮನೆಗಳೂ ಪ್ರಜೆಗಳಿಗೆ ಸೇರಿದ್ದರೂ ಅವುಗಳಿಗೆ ಸ್ವೇಚ್ಛೆಯಿಂದ ಹೋಗಲು ಎಲ್ಲರಿಗೂ ಹ್ಯಾಗೆ ಹಕ್ಕಿಲ್ಲವೋ ಹಾಗೆಯೇ ದೇವಸ್ಥಾನಗಳಿಗೆ ಹೋಗುವದಕ್ಕೂ ಅದರದರ ಸ್ವಂತ ಭಕ್ತಾದಿಗಳಿಗೆ ಹಕ್ಕಿದೆಯೆ ವಿನಾ ಎಲ್ಲರಿಗೂ ಹಕ್ಕಿರುವದಿಲ್ಲ.

ಒಂದೇ ಉಸಿರಿನಲ್ಲಿ ಮೈಸೂರು ೮ ಶತಮಾನಗಳ ಹಿಂದೆಯೆ ಇತರ ದೇಶಗಳಿಗೆ ಮೇಲ್ಪಂಕ್ತಿ ಹಾಕಿತ್ತೆಂದೂ, ಮೈಸೂರು ಇತರ ದೇಶಗಳ ಲೈನಿಗೆ ಬರಬೇಕೆಂದೂ ಹೇಳುವದರ ಅರ್ಥವೇನು? ಇಂತಹ ಕಾನೂನಿನಿಂದ ಇಂಡಿಯದ ಇತರ ಭಾಗಗಳಲ್ಲಿ ಫಲವೇನಾಗಿದೆ? ಅದು ಹರಿಜನರನ್ನೂ ಇತರರನ್ನೂ ಪರಮಮಿತ್ರರನ್ನಾಗಿ ಮಾಡಿದೆಯೆ? ದೇವಸ್ಥಾನಗಳಲ್ಲಿ ಭಕ್ತಾದಿಗಳು ತುಂಬಿ ತುಳುಕುವಂತೆ ಮಾಡಿದೆಯೆ, ಅಥವಾ ಅವುಗಳನ್ನು ಬರಿದು ಮಾಡಿ ದೈವಭಕ್ತಿಯ ಗೋರಿಗಳನ್ನಾಗಿ ಮಾಡಿದೆಯೆ? ಹರಿಜನರಲ್ಲಿ ಸುಖವೂ ಸಂತೋಷವೂ ಉಕ್ಕುವಂತೆ ಮಾಡಿದೆಯೆ, ಇತರ ಸಮಸ್ತ ಭಕ್ತರೂ ಜುಗುಪ್ಸೆಯಲ್ಲೂ ಸಂಕಟದಲ್ಲೂ ಮುಳುಗುವಂತೆ ಮಾಡಿದೆಯೆ? ಸರ್ಕಾರಗಳ ಸಂಪತ್ತು, ಬಲ, ಮತ್ತು ಗೌರವಗಳನ್ನು ಹೆಚ್ಚಿಸಿದೆಯೆ, ಅವುಗಳ ಕಷ್ಟಗಳನ್ನೂ ನಷ್ಟಗಳನ್ನೂ ದುಃಖಗಳನ್ನೂ ಹಿಂಬಿಟ್ಟಿದೆಯೆ? ಈ ಹೇಳಿಕೆಯನ್ನು ಕೊಟ್ಟಿರುವ ಆಡಳಿತಗಾರರಿಬ್ಬರೂ ಅದನ್ನು ಪ್ರಶಂಸಿಸುವದಕ್ಕೆ ಮೊದಲು ಈ ಅಂಶಗಳನ್ನು ವಿಮರ್ಶಿಸಿ ಮನಸ್ಸಿಗೆ ಮಂದಟ್ಟುಮಾಡಿಕೊಳ್ಳಲಿ.

"ತನ್ನ ಅತಿಪ್ರಿಯವಾದ ಆಶೆಯು ನೆರವೇರಿದ್ದನ್ನು ನೋಡುವದಕ್ಕೆ ಮಹಾತ್ಮಾಗಾಂಧಿಗಳು ಬದುಕಿಲ್ಲವಲ್ಲ ಎಂದು ನಾವು ದುಃಖಿಸುತ್ತೇವೆ. ಮೈಸೂರಿನ ಜನರು ಆ ಮಹಾತ್ಮರ ಜ್ಞಾಪಕಾರ್ಥವಾಗಿ ಇದನ್ನು ಮಾಡಲು ಹೆಮ್ಮೆಪಡುತ್ತಾರೆ," ಎಂದು ಹೇಳಿಕೆಯು ಹೇಳುತ್ತದೆ. ದೇಶದ ಪ್ರತಿಯೊಂದು ಮೂಲೆಯಲ್ಲೂ ಶಾಸನಸಭೆಗಳು ಉದ್ಧತರೀತಿಯಿಂದ, ಈ ವಿಷಯದಲ್ಲಿ ಕಾನೂನುಮಾಡಬೇಕೆಂದು ಮಹಾತ್ಮಾ ಗಾಂಧಿಗಳು ಹಂಬಲಿಸುತ್ತಿದ್ದರೆಂದು ಊಹಿಸುವುದು ಶುದ್ಧ ಅಜ್ಞಾನ. ಹಾಗೆ ಕಾನೂನು ಆಗಬೇಕೆಂದು ಅವರ ಆಶೆ ಇದ್ದಿದ್ದರೆ ಹತ್ತುವರ್ಷಗಳ ಹಿಂದೆಯೇ ಅವರು ಒಂದು ಚಿಟಿಕೆ ಹಾಕಿದ್ದರೆ ತಕ್ಷಣ ಆಗುತ್ತಿತ್ತು. ಆದರೆ ಕಾನೂನಿನ ಬಲೋದ್ಬಂಧದಿಂದಲೂ ಸಂತ್ರಿಗಳ ಪುಸಲಾವಣೆಯಿಂದಲೂ ಅದು ನಡೆದರೆ ಅದು ಊರ್ಜಿತವಾಗುವದಿಲ್ಲ ವೆಂದು ಅವರು ತಿಳಿದಿದ್ದರು. ಅದರಿಂದ ಹರಿಜನರ ಏಳಿಗೆ ಉಂಟಾಗುವುದಿಲ್ಲ. ಇತರರ ಮನಸ್ಸು ಬೆಂದುಹೋಗುತ್ತೆ.

ಮನುಷ್ಯನ ದೇವರೂ ದೈವಭಕ್ತಿಯೂ ಅವನ ಜೀವನದ ತಿರುಳು. ಅವನ ಸರ್ಕಾರವು ಮೂಢರ ಅಥವಾ ಸಟಿಂಗರ ಕೈಸೇರಿಹೋದರೆ ಅವನ ದಾರಿದ್ರ್ಯವು ನೀಗದಿರಬಹುದು. ಅವನ ಇಷ್ಟದೇವರು ಒಂದು ಅವನಿಗೆ ಉಳಿದಿದ್ದರೆ ಅದರಿಂದ ಮನಸ್ಸಿಗೆ ಶಾಂತಿಯನ್ನು ತಂದುಕೊಳ್ಳುವನು. ಕೆಲವು ದೊಡ್ಡ ಮನುಷ್ಯರು ಬುದ್ಧಿಯಿಂದ ದುಃಖವನ್ನು ಮರೆಯುವಂತೆ. ಅವನ ದೇವರನ್ನು ನೀವು ಕಿತ್ತುಕೊಂಡರೆ ಅವನ ಪ್ರಪಂಚದ ತಳಹದಿಯನ್ನೆ ನೀವು ನಿರ್ಮೂಲಮಾಡಿದಂತೆ. ಅವನ ಶಾಪವು ರಾವಣನ ಬಾಣದಂತೆ ನಿನ್ನನ್ನು ಆಟ್ಟಿ ಬರುತ್ತದೆ. ಇದೇ ಮಹಾತ್ಮ ಗಾಂಧಿಗಳ ಪ್ರಾರ್ಥನಾ ಸಭೆಯ ನಿರ್ಮಾ.

ಆದುದರಿಂದ ಮಹಾತ್ಮ ಗಾಂಧಿಯವರು ಈ ತರದ ಕಾನೂನು ವೈಸೂರಲ್ಲಿ ಜಾರಿಲಿಲ್ಲವಲ್ಲಾ ಎಂದು ತಪಿಸುತ್ತಿದ್ದರೆಂದೂ ಅದು ಆದ ದ್ದನ್ನು ನೋಡದೆ ಅವರು ತೀರಿಹೋದರೆಂದೂ ಹೇಳುವದು ತಪ್ಪು. ಇದು ಆದಾಗ ಅವರು ಜೆನ್ನಾಗಿಯೂ ಜೀವಂತರಾಗಿದ್ದರು. ಇದು ಶಾಸನಸಭೆಯಲ್ಲಿ ಜಾರಿಯಾದ ಜನವರಿ ೧೨ನೆ ತಾರೀಕೆ ಅವರು ಉಪವಾಸಕ್ಕೆ ನಿರ್ಧರಿಸಿದ್ದು. ಮಾರನೆದಿನ ಉಪವಾಸವನ್ನು ಆರಂಭಿಸಿದರು. ಉಪವಾಸವನ್ನು ನಿಲ್ಲಿಸಿದನಂತರ ಕಾನೂನಾದ ೧೮ ದಿನಗಳ ಮೇಲೆ ೨೦ನೆ ತಾರೀಖು ಮೈಸೂರ್ ಮಂತ್ರಿಗಳು ಅವರನ್ನು ನೋಡಬೇಕೆಂದು ಹೋಗುವವೇಳೆಗೆ ಪ್ರಾಣಬಿಟ್ಟರು. ಕಾನೂನಾಯಿತೆನ್ನುವದು ಅವರಿಗೆ ಮುಂಚೆಯೇ ತಿಳಿದಿತ್ತು. ಆದ್ದರಿಂದ ಮೈಸೂರಿನ ಈ ಶಾಸನದಿಗ್ವಿಜಯವು ಅವರಿಗೆ ತಿಳಿದಿರಲಿಲ್ಲವೆಂದು ಈ ಹೇಳಿಕೆಯಲ್ಲಿ ಹೇಳಿರುವದು ತಪ್ಪು.

ಹೀಗೆ ಅನೇಕ ತಪ್ಪುಗಳಿಂದ ಕೂಡಿರುವ ಒಂದು ಹೇಳಿಕೆಯು ರಾಜ್ಯ ಭಾರ ನಿಷ್ಣಾತರ ಪರಿಪಕ್ವವಾದ ಹೇಳಿಕೆಯೆಂದು ಒಪ್ಪುವದಕ್ಕಾಗುವದಿಲ್ಲ. ಅದು ಸರ್ಕಾರವನ್ನು ಪ್ರಶಂಸಿಸಿ ತಮ್ಮ ಮಕ್ಕಳಿಗೆ ಅವರ ಕೃಪೆಯನ್ನು ಸಂಪಾದಿಸಬೇಕೆಂಬ ಸ್ವಾರ್ಥಭಾವನೆಯಿಂದ ಹೊರಟಿರುವ ಹೇಳಿಕೆ. ಅಮೆರಿಕದ ಸಂಯುಕ್ತ ಸಂಸ್ಥಾನದ ಅಧ್ಯಕ್ಷರಾಗಿದ್ದ ಹರ್ಬರ್ಟ್ ಹೂವರರ ಮಗನಿಗೆ ಒಬ್ಬರು ದೊಡ್ಡ ಹುದ್ದೆಯನ್ನು ಕೊಡಲು ಬಂದರು. ಅದಕ್ಕೆ ಅವನು ಅದು ತನ್ನ ಸಾಮರ್ಥ್ಯಕ್ಕಾಗಲ್ಲ, ತನ್ನ ತಂದೆಯ ದೊಡ್ಡಸ್ತಿಕೆಗೋಸ್ಕರ ಎನ್ನುವದನ್ನು ತಿಳಿದು "ನನ್ನ ತಂದೆಯ ಹೆಸರು ಕ್ರಯಕ್ಕಿಲ್ಲ" ಎಂದು ಹೇಳಿ ನಿರಾಕರಿಸಿದನು. ಇಂಡಿಯದಲ್ಲಿ, ಮೈಸೂರಿನಲ್ಲಿ, ಮಕ್ಕಳಿಗೋಸ್ಕರ ತಂದೆಗಳು ತಮ್ಮನ್ನೇ ವಿಕ್ರಯಿಸುವ ಸ್ಥಿತಿಯು ಬರಬಹುದೆ?

ಈ ಇಬ್ಬರು ಮಹನೀಯರೂ ನಿಜವಾಗಿಯೂ ಹರಿಜನರ ಹಿತೈಷಿಗಳಾದರೆ ಅವರುಗಳಿಗೆ ಸೆಂಚುರಿ ಕ್ಲಬ್ಬಿಗೆ ಪ್ರವೇಶವನ್ನು ಕಲ್ಪಿಸಲಿ. ಅಲ್ಲಿ ಅವರಿಗೆ ಸ್ವಲ್ಪ ಪಾನೀಯಗಳಾದರೂ ಸಿಕ್ಕುತ್ತವೆ. ದೇವಸ್ಥಾನಗಳಲ್ಲಿ ಅವು ಸಿಕ್ಕುವದಿಲ್ಲ. ಅಥವಾ ಇವರು ತಮ್ಮ ಮಕ್ಕಳನ್ನು ಅವರ ಹುದ್ದೆಗಳಿಂದ ಬಿಡಿಸಿಬಿಟ್ಟು ಹರಿಜನರಿಗೆ ಅದನ್ನು ಕೊಡಿಸಲಿ. ಮತ್ತು ಮಹಾತ್ಮ ಗಾಂಧಿಗೋಸ್ಕರ ಹರಿಜನರ ಏಳಿಗೆಗೆ ಪ್ರಯತ್ನಿಸುತ್ತೇವೆಂದು ಹೇಳಿಕೊಳ್ಳುವ ಸರ್ಕಾರಗಳು ಅವರಿಗೆ ಅರ್ಥಲಾಭ ಜ್ಞಾನಲಾಭ ಯಾವ ಲಾಭವೂ ಇಲ್ಲದ ಚುಟಕಾ ಕಾನೂನುಗಳನ್ನು ಮಾಡಿಬಿಟ್ಟು ಒತ್ತಿಗಿಡದೆ ಅವರ ಪ್ರಜಾಸಂಖ್ಯೆಗನುಗುಣವಾಗಿ ಅವರನ್ನು ದೊಡ್ಡ ಹುದ್ದೆಗಳಿಗೆ ನೇಮಿಸಲಿ. ಆದಾದರೆ ಮಹಾತ್ಮ ಗಾಂಧಿಗಳ ಆತ್ಮಕ್ಕೆ— ಆದಕ್ಕೆ ಇನ್ನೂ ಇಹಲೋಕದ ವ್ಯಾಪಾರದಲ್ಲಿ ಆಸಕ್ತಿ ಇದ್ದರೆ,— ಸಂತೋಷವಾದೀತು. ಹೀಗೆ ಮಾಡದೆ ಅವರ ಹೆಸರನ್ನು ಈ ನಿರರ್ಥಕವಾದ ಕಾನೂನಿನ ಬೊತೆಗೆ ಸೇರಿಸುವದು ಅವರ ಹೆಸರಿಗೆ ಅವಮಾನಕರ. ಅವರು ಇಹಲೋಕದ ಕರ್ಮಫಲಗಳನ್ನು ತೀರಿಸಿಕೊಂಡು ಅವರ ಸೃಷ್ಟಿಕರ್ತನ ಸಾನ್ನಿಧ್ಯವನ್ನೈದಿ ಅಲ್ಲಿ ನಂದನವನದಲ್ಲಿ ಸಂಚರಿಸುತ್ತಾ, ದೇವತೆಗಳೊಡನೆ ಸಲ್ಲಾಪಿಸುತ್ತಾ, ದೇವರನ್ನು ಮುಖತಃ ಸಂದರ್ಶಿಸುತ್ತಾ ಇದಾರೆ. ಅಂಥವರ ಹೆಸರನ್ನು ನಮ್ಮ ಇಹಲೋಕದ ದುಷ್ಕಾರ್ಯಗಳಿಗೂ ಅಲ್ಪಕಾರ್ಯಗಳಿಗೂ ನೀಚಕಾರ್ಯಗಳಿಗೂ ಯಾಕೆ ಎಳೆಯಬೇಕು?

ಸುನಾರಕ

(*Continued from page 2.*)

One of the sweetest things Johnson did was to get some 20 of his own textbooks into the schools. Only they weren't exactly his own textbooks. Many of them had been written by teachers in the school system, on school time. Johnson appears as author or co-author. Mr. Johnson "wrote" on everything from good English and good neighborliness to ceramics and needlecraft!

It was, all in all, a nearly impregnable set up; it seemed certain that Johnson and McCahey could wreck the whole public-school system. Only two things saved it; tenure for the teachers, under which they could be transferred but not fired and under which enough of them stuck to their standards and traditions; and public indignation, which in spite of a seemingly hopeless situation was becoming more and more vocal—and more and more organized.

The National Education Association investigated, made a report that all but blew the roof off every school-house in town, expelled Mr. Johnson from the NEA, and called for a house cleaning!

Mayor Kelly had his back to the wall, and he knew it. But he didn't move until the North Central Association of Colleges and Secondary Schools, which was in charge of accrediting Chicago's high school graduates for college, let it be known that Chicago's schools were in such bad shape that they might be dropped completely from North Central's list! That did it. The parents of the long-suffering children, ably accompanied by several civic groups, set up a howl that was heard even in City Hall. Kelly had to do something with his board then.

He called in a committee made up of five college presidents and the president of the North Central Association. "I shall be bound entirely by your advice," was his promise. To give him credit, he kept that promise.

Otherwise the Chicago school-system would have still continued to be the American counterpart of the Mysore University!

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M. N. SRINIVASAN, B.Sc. Hons. LL.B.,

Advocate, High Court, BANGALORE.

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"CHIKKADEVARAJA BINNAPAM"

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(continued)

Here is the Analogy. In the world a righteous king enacts in advance that in his territory he would pardon such and such a conduct and punish such and such a conduct; without any distinction as to personalities, he grants pardon and awards punishment in strict accordance with his own enactment; such a king would be called impartial and said to be the same in respect of all his subjects Because he enforces to the letter his own enactment he would be said to be independent. In punishing the wrong doers the king may in some exceptional case grant pardon though there is wrong action; he would then be said to be merciful. Likewise you are the same in respect to all beings as you award fruits in accordance with the law of Karma which is your own enactment; you are independent as you enforce that to its very letter; and you are merciful since in exceptional cases you grant pardon to the sinner. Having come to know these truths from the teachings of elders, I have taken refuge in you as my life-sustainer. May you be pleased to rectify my faults and bestow your mercy on me. Bestow your mercy, O Lord of easy accessibility to those who are exclusively devoted to you. O the Lord, and Lord of the Mount Sri Yadusaila!

Notes on Representation No. 9.

1. *Sakalaloka-Niyamaka*—Controller of the entire universe. It is the nature of the Lord to abide in every being as *Antaryamin* and control its actions. All the activities of the body arise as a result of the intention and judgment of the embodied, the indwelling *jivatma*. Likewise, as the universe consisting of intelligent and non-intelligent things is the body of the Lord, all the activities of the universe arise as a result of the intention and judgment of the indwelling Paramatma.

2. *Vishama Srishti*—Inequality in creation. Creating as devas, animals and so on; some predominantly happy, some with severe suffering; and some with a mixture of happiness and suffering. The cause of inequality in creation is to be sought in the difference in beings and disparity in Karma.

3. *Karma-Parathanthra*—Slave to Karma. This person though possessing unrestricted knowledge, is unable to do anything in accordance with his intention because of his subserviency to Karma; likewise though blissful by nature is unable to be happy with the world and is subject to sufferings.

4 *Svatantra*—Independent The Lord is the entire opposite of ignorance and such flaws; He has no controller over him. Hence other than His volition there is no other cause for his actions.

5. *Sarvasama*—The same in respect to all beings This sameness in all the three kinds of intelligent things. (Eternals, Released Souls and Bound Souls) and of the non intelligent things (Suddha Satva and Misra Satva and Satva Soonya) is confined to pervasion, sustenance. being the Asylum to one and all, protection, and All-mastership It does not extend to the creation of all beings in one and the same manner. As inequality in creation grows in accordance with the Karma of each being there is no defect in the Lord's characteristic of being the same in respect to all beings.

Representation No. 10.

[In this Representation the objection that on the example of pots, cloth and the like, the three causes of the world are distinct from one another is satisfied by replying that Jagadisvara who has as His body all the intelleligent and non-intelligent things (*chit* and *achit*) is alone all the three causes of the universe]

"You alone are all the three kinds of causes of the several kinds of worlds," Thus submitted with supreme joy the Head of Title-holders at the holy feet of Mura-Vairi, the foe of the asura Mura, that is, the Lord Sriman Narayana.

(To be continued.)

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ONE CLASS SOCIETY, NONSENSE

Mr. P. V. Rajamannar, the Chief Justice of the Madras High Court, delivering the rectoral address of the Madura College, dwelt at length on what he described as the great scheme of life which has been worked out by ancients in India He said that the four-fold scheme of *Purusharthas, Ashramas* and *Varnas* was conceived and elaborated to express and provide for the fulfilment of individual and national personality and was intended to develop and achieve an integration of national life.

In this conception of life, the Chief Justice pointed out, one would be struck at its marvellous catholicity and comprehensiveness. No aspect of man's nature was neglected or forgotten. There was the social and ethical side, there was the economic side, there was the aesthetic and the sexual side and finally the spiritual side This was often forgotten by interested critics who spoke of the Indian ideal as a mortification of the flesh.

Mr Rajamannar added, the principle underlying the *Varna* division had nothing to do with the caste system as it existed today founded on the mere accident of birth and full of rigid barriers and inflexible restrictions and inelastic rules. Explaining the sociological and metaphysical implications of the division of society into four *Varnas, Brahmana, Kshatriya, Vysia, and Sudra* as representing the learned, the warrior, the merchant and the labourer. Mr. Rsjamannar said that these functions were universal and this classification of society was not peculiar to ancient India but was inherent in the life of all normal communities. An individual's born nature determined the kind of his work. In a perfect State, each type must be assigned a task in conformity with the individual's inherent temperament likely to lead to conservation of social energy.

"If free India is to flourish," said the Chief Justice, "everyone of its members must be given an opportunity for putting into the best use the particular faculties with which each individual by nature has been endowed." Such an arrangement, he said, would also avoid overlapping and encroachment on each other's spheres, the unwholesome competition and the scramble prevailing today, the disruption of social life and dissipation of individual capacity. Business would not be controlled by politics, labour would not threaten a paralysis of Government and the intellectual would not become a mere propagandist or partisan. Equally, this broad division would not reduce all individuals to a flat dead level of uniformity. All the four *varnas* were integrated parts of the social body and no part was higher than any of others.

Mr. Rajamannar put forth the plea that in any progressive society there should be all these four types and criticised the attempts to have a society composed of only one such type. Even if such a society were created, he said, sooner or later the individuals would naturally fall into the four classes of thinkers, warriors, merchants and workers.

Advising his countrymen not to make the mistake of attempting to create a one-class society, the Chief Justice said: "Let us have a rich national life, rich in all its aspects, providing for the free and full exercise of all the functions in accordance with the fundamental types of human nature. Let us not exclude or decry one type and glorify the other. Let us, therefore, in the free India of the future, strive for the establishment of a social order which would fully provide for the integration of human personality, and the integration of national life."

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MIXED RELATIONSHIP

A man named Mark Twain of Philadelphia committed suicide and left the following note: I married a widow with a grown up daughter. My father fell in love with my step-daughter and married her, thus becoming my son-in-law, and my step daughter became my mother because she was my father's wife. My wife gave birth to a son, who was, of course, my father's brother-in law, and also my uncle for he was the brother of my step-mother. My father's wife became the mother of a son, who was, of course, my brother, and also my grand-child for he was the son of my daughter. Accordingly, my wife was my grand-mother because she was my mother's mother—I was my wife's husband and grand-child at the same time—and, as the husband of a person's grand-mother is his grand-father—*I am my own grand-father*!

MANNERS IN CHINA

Curious Chinese ways: 1. A chinese will not remain seated while his host stands. 2. A father will refer to his wife as his son's mother, though he will not walk with her in public; she trails in the rear. 3. A chinese does not remove his hat as a sign of respect nor does he shake your hand. He considers it more sanitary to shake his own. 4. when a visit is paid to a chinese the tea ceremony is highly important. If your host hands you the tea himself it is a sign of familiarity or esteem; until such a stage of intimacy has been reached a servant will provide your tea. 5. When your official business is over, you will invite your host to "drink tea" which indicates your departure. If your host invites you to "drink tea," it is a polite way of saying "get out!" 6. The chinese eat only the seeds of the water-melon and throw away the rest.

A NICE MULE

Curious Monument; A monument in France which marks the last resting place of an Army mule says: "In Memory of *Maggie* who in her time kicked 2 colonels, 10 Captains, 24 Lieutenants, 42 Sergeants, 432 Other Ranks and 1 Mills Bomb." We wish political parties also kept such a mule.

SAFE OFFER

Credit to all of 80: A dealer in antiques, Ridge Town, Ontario, displays prominently in his window a sign reading: "Credit will be given only to persons over 80 years of age and accompanied by their parents."

AMERICAN KINGS

Eighty Million Kings: When King Edward was Prince of Wales, he met an American in Paris who asked him to have a drink. The Prince politely refused. The American said: "Sir, I come from a country where every man is his own king. You are only a prince. In the name of 80,000,000 kings I command you to drink with me." This tickled the prince so much that he at once sat down and had a drink with one of the 80 000,000 kings!

GOOD SHOOTERS

They were just returning from their first day's shooting. Since none had ever handled guns before, there were several casualties.

First came the father with his arm in a sling! next, one son limping! then the daughter with her head bandaged!

An old ghillie met them and inquired if they had had a good day. The father replied that it had been terrible.

"But the bag, sir," the ghillie said, pointing to the second son who had just arrived with a sack on his back.

"That," bellowed the father, "is the dog!"

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Monday 8-3-1948.

BRUTAILITY TO COWS

The following letter addressed to the President, Municipal Council, Mysore, will speak for itself—

Dear Sir,

Yesterday about 11 a.m. the cowherd took out a valuable cow from my house for grazing with the herd. Half an hour later I was informed that some Municipal gangmen had captured it and dragged it to the pound in spite of protests Immediately I sent the dues for securing its release. I was informed that it would not be returned before 3 p m as there was none to issue receipt. When the cow returned at 3 p.m. I was horrified to see a dozen bloody wounds on its body. As I was nursing its wounds I swore by Mahatma Gandhi's soul that I would protest to you against such organised savagery.

The cow is not a tiger or a serpent. It does not hurt anybody on the road. Tax-paying residents do not let them out to stray. No Municipal Council in its senses could capture, beat and impound milking cows which are on their way from the house to the herd.

The rat-pest in the city is unbearable. You are impotent to prevent it. The monkey havoc in the city is bad. You are impotent to prevent it. The cows are more harmless than men. They are in the city for the good of your taxpayers. And yet you have engaged a gang of brutal ruffians for molesting and ill-treating them. Don't you agree that it is cowardly?

If the Councillors did not speak of satya, ahimsa, and dharma, but were a set of cannibals, it would be understandable. If you don't want cows in the city, you should honestly say so instead of seeking to shed their blood. At a time when other Municipalities are resolving against cow-slaughter, and when the Ministers are going round purporting to improve the cattle wealth of the country, you are engaged in shedding their blood! What a shame to the city to have such a Council?

Cows are not a road-manace. The net income from capturing, beating, and impounding cattle is but little, and that little is tainted money. If there is anything in the world which represents the spirit of Mahatma Gandhi it is the cows. If the Mahatma's atma is conscious as you people contend, it should be cursing you each time when your ruffians capture, beat, wound, and impound a cow. I leave it at that. I don't wish to curse you, I know it is useless to plead with you to stop this foul practice as you are neither responsible nor responsive. You will name some road after Mahatma Gandhi for his atma-shanti, and go on beating and wounding the cows!

28-2-48

Yours Sincerely,
G. R. JOSYER.

Curiously enough on the day this communication reached the President, the Council passed a resolution recommending to Government to legislate against cow-slaughter. There was no reference to its own brutality to cows. It is the duty of a Municipality to provide grazing grounds for its cows, just as it provides play grounds for its boys. The Municipal Council of Mysore has never thought of grazing grouds. But it has built cattle-pounds and engaged a band of brutal ruffians to capture cows forcibly, drag them to pounds with violence, and make some money thereby in order to mis-spend. One did not expect that under "democracy," local self-government could become so despicable.

Editor.

Copy to Sirdar Patel, Deputy Premier, and Dr. Rajendra Prasad, President of the Congress.

MYSOREANS AND THE FEDERAL PUBLIC SERVICE COMMISSION

SIR,

What is the Nationality of the citiz-ns of Indian States like Mysore which have acceeded to the Indian Union? Are they not Nationals of the Indian Union, or are they Non-Indians or aliens like the citizens of Pakistan? The question is of great importance. But there can be absolutely no doubt that they are Nationals of the Indian Union as pure as any one can be. It is therefore extraordinary that the Federal Public Service Commission should behave as if these are pre-August 1947 days and treat them as Non-Indians and in the same way as it treats citizens of Pakistan. The commission requires them like the citizens of Pakistan to produce declarations of eligibility from the Government of India for appointments in the Dominion. It is unimaginable that these citizens who undoubtedly owe allegience to the Dominion should be treated differently from its other citizens for whom no such declaration is needed. This does not at all accord with the Prime Minister's statement the other day that there now exists no artificial wall between the according Indian States and the one time British Indian Provinces. Will the Dominion Government set right this glaring inequality and will the Mysore Ministers move in this matter which is adversely affecting Mysoreans?

M. N. SRINIVASAN,
Advocate, Bangalore.

We trust the Chief Minister will take up the matter with the Indian Government. We shall ourselves address the Premier on the point.

ಗಾಂಧಿ ತತ್ವಪಾಲಕರ ಕರ್ತವ್ಯ

ಹಠಾತ್ತಾಗಿ ಗಾಂಧಿಜಿಯವರು ಕೊಲೆಯಾದ ಈ ಸನ್ನಿವೇಶದಲ್ಲಿ ಹರಿಜನೋದ್ಧಾರವೇ ಜೀವನಾಡಿಯಾಗಿದ್ದ ಅವರ ಧ್ಯೇಯಸಾಧನೆಯನ್ನು ಅವರ ಅನುಯಾಯಿಗಳು ಪೂರೈಸುವುದು ಎಷ್ಟು ಅಗತ್ಯ ಎಂಬುದು ಒತ್ತಿಹೇಳಬೇಕಾಗಿಲ್ಲ. ಈ ದೃಷ್ಟ್ಯಾ ಈಗ ಪುನರ್ರಚಿತವಾಗುವ ಮೈಸೂರು ಮಂತ್ರಿಮಂಡಲದಲ್ಲಿ ಸಿಕ್ಕುವ ಎಲ್ಲ ಕಾಂಗ್ರೆಸ್ ಮಂತ್ರಿಗಳ ಸ್ಥಾನಕ್ಕೂ ಈ ಸಲಕ್ಕೆ ಮಾತ್ರ ಹರಿಜನರನ್ನೇ ಆರಿಸಬೇಕು. 2. ಇವರು ತಮ್ಮ ಕರ್ತವ್ಯವನ್ನು ಸುಸೂತ್ರವಾಗಿ ನೆರವೇರಿಸಲು ಈಗ ಅನುಭವ ಹೊಂದಿದ ಕಾಂಗ್ರೆಸ್ ಮಂತ್ರಿಗಳು ಅವರುಗಳಿಗೆ ಸಹಾಯಕ ಅಧಿಕಾರಿಗಳಾಗಿ ನಿಂತು ಅವರನ್ನು ತರಪೇತುಮಾಡಲು ನೆರವಾಗಬೇಕು. 3. ಹರಿಜನೋದ್ಧಾರ ಕಾರ್ಯದಲ್ಲಿ ನಿರತರಾದ ಎಲ್ಲ ಕಾಂಗ್ರೆಸ್ ಮುಂದಾಳುಗಳೂ ಇನ್ನು ಮುಂದೆ ಹರಿಜನ ಕೇರಿಯಲ್ಲೇ ವಾಸಮಾಡಿ ಆ ಜನರು ತಮ್ಮ ನಿತ್ಯಜೀವನವನ್ನು ಉತ್ತಮಪಡಿಸಿಕೊಳ್ಳಲು ಸದಾ ಮಾರ್ಗದರ್ಶಕರಾಗಿ ಅವರನ್ನು ಪ್ರಗತಿಪಥದಲ್ಲಿ ಮುಂದುವರಿಯುವಂತೆ ಮಾಡಬೇಕು. ಮುಂದಾಳುಗಳು ತಮ್ಮ ಪ್ರವಾಸಕಾಲದಲ್ಲಿ ಹರಿಜನರ ಕೇರಿಯಲ್ಲೆ ಬಿಡಾರ ಮಾಡುವ ಪ್ರತಿಜ್ಞೆಮಾಡಿ ಅವರ ನಿತ್ಯಜೀವನದ ಕುಂದುಕೊರತೆಗಳನ್ನು ಕೂಲಂಕಷವಾಗಿ ತಾವೇ ಖುದ್ದು ನೋಡುವ ಸುಸಂಧಿಯನ್ನು ಮಾಡಿಕೊಳ್ಳಬೇಕು.

ಹೀಗೆ ಮಾಡುವುದರಿಂದ 1. ಹರಿಜನರೇ ಹೆಚ್ಚಾಗಿ ಉಳ್ಳ ಸರ್ಕಾರವಾಗಿ ದೇವಾಲಯಪ್ರವೇಶವು ಸುಲಭವಾಗುವುದು; 2. ಆರ್ಥಿಕ ಮತ್ತು ಸಮಾಜಿಕ ಉನ್ನತಿಗೆ ಅವಕಾಶವಾಗುವುದು. 3. ಮೈಸೂರು ಕಾಂಗ್ರೆಸ್ಸು ಇತರ ಕಾಂಗ್ರೆಸ್‌ಗೆಲ್ಲಾ ಮುಂದುವರಿದ ಅಗ್ರಸ್ಥಾನದ ಕೀರ್ತಿಗಳಿಸುವುದು. 4. ಅಲ್ಲದೇ ಓಟಿಗಾಗಿ ಮತ್ತು ಮಂತ್ರಿಪದವಿ ಸಾಧನೆಗಾಗಿ ಇತರ ಹಿಂದುಗಳು ಹರಿಜನೋದ್ಧಾರದ ಸೋಗುಹಾಕಿದರೆಂಬ ಪ್ರಚಾರ ಹೋಗುವುದು. 5. ಗಾಂಧಿಯವರ ಆತ್ಮಕ್ಕೆ ಶಾಂತಿಯಾಗುವುದು.

ಹೀಗಾಗದೇ ಕೇವಲ ದೇವಾಲಯ ಪ್ರವೇಶಮಾಡಿಸಿ ಅವರಿಂದ ಪೂಜಾರಿಗಳಿಗೆ ದಕ್ಷಿಣೆಕೊಡಿಸುವುದರಿಂದಲೇ ಕೃಪ್ತರಾದರೆ ಕರ್ತವ್ಯ ಲೋಪವಾಗಿ ಹರಿಜನರನ್ನು ನಡುನೀರಲ್ಲಿ ಕೈ ಬಿಟ್ಟಂತಾಗಿ, ಕಾಂಗ್ರೆಸ್ ಧವಳ ಕೀರ್ತಿಗೆ ಕಳಂಕ ಉಂಟಾಗುವುದು. ಎ. ಎಸ್. ಶಾಸ್ತ್ರಿ.

READER'S OPINION

"I have had the fortune of going through some of your latest articles in the *Rationalist* on Harijan entry. It pleased me immensely, and I feel that every orthodox Mysorean should be proud of them, and preserve them along with our sacred scriptures."

TRAMP TRUMPED

A Tramp approached a group of church-men and asked for aid.

"No!" one of them told him. "I'm afraid we can't help you, but you see that big man over there?"—pointing to the bishop—"he's a very generous man; you might try him."

The tramp approached the bishop confidently The others watched with interest.

They saw a surprised look come over the tramp's face. The bishop was talking eagerly. The tramp looked troubled. Then something passed from hand to hand and the tramp slunk away. One of the churchmen called to him and asked. "Well, did you get something from our bishop?"

The tramp gave a sickly grin.

"No," he admitted. "I gave him half a crown for his new cathedral!"

JUDGE JUDGES HIMSELF

Fined Himself: In Madison, when Circuit Judge Robert Cowie arrived for work an hour late, he held himself in contempt of court and paid a fine of five dollars.

NON-COMMITTAL

"Darling, if I were to die, would you marry again?" he asked.

"That's hardly a fair question, my dear."

"Why not?"

"If I were to say yes you wouldn't like it, and to say, never again, wouldn't sound nice."

HELP TO CARRY BRIDE

The seven-stone jockey married a woman at least twice his weight. After the ceremony he asked some of the guests to drop over to his flat. The best man looked doubtful.

"Thanks, Rammy," he said, "but after all it's kind of late. May be your wife wouldn't approve of company at this hour."

The jockey shrugged his shoulders.

"Oh, I don't expect you chaps to stay long," he explained. "All I want is for you to help me carry the bride across the threshold."

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M. N. SRINIVASAN, B.Sc. Hons. LL.B.,

Advocate, High Court, BANGALORE.

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(continued)

O Sakala-jagadeka-karana! (the one cause of the entire cosmos). The thing which produces the effect is called the cause. This cause is of three kinds, namely, *Upadana-karana* (material cause), *Nimitta-karana* (efficient or operative cause) and *Saha-kari-karana* (accessory cause). Due to a fresh cause that thing which itself becomes the effect, is the material cause; the agent or doer who, knowing the process of producing the effected thing from this material cause, brings forth the effected thing is the efficient or operative cause! and the accessories or instruments required for this agent or doer to produce the effected thing are the accessory cause. These are as follows;- Gold is the material cause of golden bangles, coronets and the like; the goldsmith is the efficient or operative cause; and hand-hammer, anvil, clutches, water, fire, and the like, constitute the accessory cause. Similarly a lump of clay is the material cause of mud-pots, mud-plates and the like! the potter is the efficient or operative cause! and the wheel, etc. form the accessory cause. In this manner, in the world, the three kinds of causes for all the effected things coming into existence, are distinct from one another. Transcending this worldly experience (the Lord) alone are all the three causes for the effected thing called the universe. It is thus explained. The aggregate of the twenty-three *tattvas* (or principles) of *Pancha-Mahabhutas* (the great five elements), the five *Tanmatras*, the eleven senses or organs, *Ahamkara-tattva* and *Mahat-tattva*, are in Maha-pralaya or universal dissolution absorbed in prakriti! The then remaining two tattvas of *Prakriti* and *Jiva* are so merged in you as your body or mode as not to be distinguished by name and form. Hence, then, you alone remain (or exist). At that time you alone becoming all the three causes evolve the universe and hence it is the established truth that the universe is from the one cause. All the Vedantas which praise your eminence and wonder at it with surprise, proclaim that though you, who possess as your body or mode the subtle *prakriti* and *chit*, become the material cause, the flaw arising from the modification of attaining a fresh form, does not attach to your brilliant Soul-Essence but it is only to *prakriti* that such flaw attaches. What is my capacity to describe your grand, brilliant and marvellous sports of the Evolution and the Sustenance of the universe? Great men who are your godly-servants having repeatedly taught me, I repeat a word or two just like an young parrot which learns a word or two and repeats the same. May you be pleased with my prattling. Be pleased O Lord of easy accessibility to those who are exclusively devoted to you, O the Lover and Lord of the Mount Sri Yadusaila!

NOTES ON REPRESENTATION NO. 10.

1. The Lord alone is the cause of the cosmos; He is the cause of the general as well as the detailed aspects of evolution. Neither atom, nor *pradhana* (prakriti), nor *chetana* (rational being) can be the cause.

2. In his distinctive aspect of willing He is the efficient or operative cause; in His distinctive aspect of possessing as His body or mode the intelligent and non-intelligent things in their subtle state when they are not distinguishable by names and forms, He is the material cause; and in the distinctive aspects of Omniscience, Omnipotence, and the like, He is the accessory cause. Thus in bringing forth the effected thing in the shape of the universe, Isvara alone is the three kinds of causes

(To be continued.)

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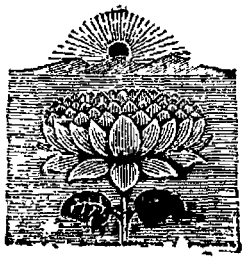

THE RATIONALIST

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Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

Vol. VIII No. 26] MONDAY 15—3—1948 [Price 0—1—6

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BRUTAILITY TO COWS

The following letter addressed to the President, Municipal Council, Mysore, will speak for itself—

Dear Sir,

Yesterday about 11 a.m. the cowherd took out a valuable cow from my house for grazing with the herd. Half an hour later I was informed that some Municipal gangmen had captured it and dragged it to the pound in spite of protests Immediately I sent the dues for securing its release. I was informed that it would not be returned before 3 p.m. as there was none to issue receipt. When the cow returned at 3 p.m. I was horrified to see a dozen bloody wounds on its body. As I was nursing its wounds I swore by Mahatma Gandhi's soul that I would protest to you against such organised savagery.

The cow is not a tiger or a serpent. It does not hurt anybody on the road. Tax-paying residents do not let them out to stray. No Municipal Council in its senses could capture, beat and impound milking cows which are on their way from the house to the herd.

The rat-pest in the city is unbearable. You are impotent to prevent it. The monkey havoc in the city is bad. You are impotent to prevent it. The cows are more harmless than men. They are in the city for the good of your taxpayers. And yet you have engaged a gang of brutal ruffians for molesting and ill-treating them. Don't you agree that it is cowardly?

If the Councillors did not speak of satya, ahimsa, and dharma, but were a set of cannibals, it would be understandable. If you don't want cows in the city, you should honestly say so instead of seeking to shed their blood. At a time when other Municipalities are resolving against cow-slaughter, and when the Ministers are going round purporting to improve the cattle wealth of the country, you are engaged in shedding their blood! What a shame to the city to have such a Council?

Cows are not a road-menace. The net income from capturing, beating, and impounding cattle is but little, and that little is tainted money. If there is anything in the world which represents the spirit of Mahatma Gandhi it is the cows. If the Mahatma's atma is conscious as you people contend, it should be cursing you each time when your ruffians capture, beat, wound, and impound a cow. I leave it at that. I don't wish to curse you, I know it is useless to plead with you to stop this foul practice as you are neither responsible nor responsive. You will name some road after Mahatma Gandhi for his atma-shanti, and go on beating and wounding the cows!

28-2-48 Yours Sincerely,
G. R. JOSYER.

Curiously enough on the day this communication reached the President, the Council passed a resolution recommending to Government to legislate against cow-slaughter. There was no reference to its own brutality to cows. It is the duty of a Municipality to provide grazing grounds for its cows, just as it provides play grounds for its boys. The Municipal Council of Mysore has never thought of grazing grouds. But it has built cattle-pounds and engaged a band of brutal ruffians to capture cows forcibly, drag them to pounds with violence, and make some money thereby in order to mis-spend. One did not expect that under "democracy," local self-government could become so despicable.

Editor.

Copy to Sirdar Patel, Deputy Premier, and Dr. Rajendra Prasad, President of the Congress.

REPRINTS AND BOOKLETS

1.	**A Victorian Statesman**	0—4—0
2.	**Winston Churchill**	0—4—0
3.	**Philosophy & Philosophers**	0—4—0
4.	**Problem of Wealth**	0—2—0
5.	**The Tree of Happiness**	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—2—6
7.	**Small-pox and its treatment in Vedic Times**	0—2—0

A GREAT WOMAN

Good things, they say, are often wrapped up in small parcels, and it certainly was so in the case of Caroline Herschel. Born in Hanover, her father a musician, her mother proud of her sons but almost neglectful of her only daughter. Caroline had to work hard, often had barely enough to eat and, when she fell a victim to smallpox and then to typhus, her chance of growing up seemed small. She did survive, but illness and poor food so stunted her growth that she was almost a dwraf, only just four feet in height.

Within that tiny and frail figure, however, there burned an indomitable spirit and she lived to the ripe age of ninety-seven, dying on January 9th, 1848, just a century ago.

The Herschels were all passionately fond of music, and her brother, William, twelve years her senior, emigrated to England where, in Bath, he became organist, conductor and teacher of music. Established there, he sent for his little sister to become his housekeeper. Shy, knowing little English, she suffered agonies with her shopping. "I was sent among the fishmongers, butchers and the rest," she said long afterwords, "and brouget home whatever in my fright I could pick up."

Food did not, however, bother them very much. William was ambitious to become an astronomer and he introduced his little sister to the mysteries of mathematics so that she could help him. Together they set out to make a reflecting telescope, and once he spent sixteen hours hand-polishing a metal mirror while his sister read "Don Quixote" to him!

Then William found reflected in the mirror a new planet which he named Uranus. At once he was famous, became a Fellow of the Royal Society, and George III, who was interested in astronomy, paid him £200 a year and installed him in a house at Datchet so that he could be near Windsor Castle.

There for forty years Herschel, afterwords Sir William, devoted his life to the study of the heavens and the making of mirrors and telescopes while Caroline was his constant helper. He would often work almost round the clock, oblivious to all earthly matters, forgetful even of food, and would have fainted from exhaustion had she not fed him by putting spoonfuls into his mouth as he worked!

GARDEN OBSERVATORY

They had constructed a forty-foot telescope in their garden, and one dark night, hearing a call from her brother. Caroline hurried out and was caught by a hook which pierced deeply into the fleshy part of her leg. "Hurry, hurry!" called her brother. "I can't," she replied. "I'm hooked" Rushing to her help, he ultimately managed to release her, only, however, by tearing the hook from the flesh, leaving some two ounces behind.

She treated the injury lightly, bandaged it herself, and nearly lost her leg as a consequence. When the doctor was at last called, he was aghast. "If a soldier had met with such a hurt," he exclaimed, "he would have had weeks of nursing in hospital."

One night, working by herself, she discoverd a comet, the first lady's comet, it was claimed to be. For this the King appointed her official assistant to her brother at the not very generous salary of £50 a year.

Later she published a catalogue of stars which has been of great use to astronomers, and in 1823 was presented with the gold medal of the Astronomical Society.

When William died, Caroline was seventy-two and left England for Hanover, expecting and hoping that she would not long survive her brother. In fact, she lived twenty-five years longer!

Fanny Burney, who knew her well, described her lovingly as very little, very gentle, very modest, very ingenuous, and her manners are those of a person unhackneyed and unawed by the world, yet desirous to meet and return its smiles.

Women astronomers have been few and far between. Caroline Herschel was one of the first and certainly one of the greatest—and she must have been a delightful person to know.

FEAR OF JOB

A young man walked into the yard at a local works, and after wandering around was stopped by the manager, who asked, "What can I do for you?"

"Oh," said the young man, "is there any fear of a job here?"

The Rationalist.

Monday 15-3-1948.

THE GEETA

We have before us the annual number of the "Kalyana Kalpataru" of Gorakhpur dealing with the middle six chapters of the Bhagavad Geeta. Last year we had the pleasure of reviewing the previous annual deeling with the first six chapters.

To the English reader no production on the Geeta could be more exactly suitable than these two annuals emanating from Gorakhpur. With a word for word translation for each stanza, its English rendering, and commentary remarks intended to convey to the reader the full meaning of the stanza, and a note pointing out the logical connection between one stanza and the next, one is provided with all the help one could desire for the study of this most simple and most profound of the world's literary and philosophic compositions.

The Geeta is like a Kohinoor among the books of the world. The truths about Nature, Life, and God are pictured in it with a clarity of thought and clarity of expression that are illuminating and amazing. The truths of the Universe about which Einstein, Jeans, Whitehead, Huxeley, and even Freud, and Marx, have been groping, are set down in it as in a child's text-book. If these men had known Sanskrit, and had access to this book like Sir Edwin Arnold, they would have been grateful and thankful for its invaluable service to them. If Buddha had known Sanskrit he would not have let his emotions lead him to contemplate on abysmal negation as the substance of the Universe. If the present-day moulders of the Indian nation, Pandit Nehru, Narain and the like, learnt a little Sanskrit, and dwelt on the teachings of the Geeta, instead of standing by as disinteretsed spectators at Mahatma Gandhi's expositions of it, they would be better guides to their countrymen than they could possibly be as they are at present.

The *Geeta* is known among the Hindus from immemorial past as nectar. It is the nectar milked by Krishna out of the Vedic Upanishads for the illumination of mankind. The daily bath cleanses the body of its dirt, but if the mind bathes but once in the Geeta it is cleansed of the worries of life." "Hari is a combination of all gods; the Ganges is a combination of all the waters; Manu is the fountainhead of all ethics; and the *Geeta* is the summation of all the Shastras." "The Sciences are expounded by their authors to make known the glory of God: but the *Geeta* has been expounded by God himself out of his own mouth. Therefore no science can come up to the all embracing perfection of this one."

are some of the tributes paid to this magnificent pocket book.

Shankara, Ramanuja, and Madhva have based their religious and social precepts on the truths set forth in it. Vivekananda, Tilak, Arabindo Ghosh, and Mahatma Gandhi have built Lloyd Barrage, Mettur Dam, and Damodar Dams to it in order to spread its benefits to the widest circle of their fellow-men. And the Geeta Press, and the Editors of the volume before us, have earned the thanks of thousands of English knowing readers by their efforts to popularise the Geeta and its inspiring, elevating, and illuminating teachings. We would tell the doubters of the present day that no achievement of the "independent India" of to-day will ever surpass, will ever equal, this single product of the independent India of their ancients. The sooner they digest that truth, the better.

Editor.

MONARCHY

I

The story goes that long ago king Kartha-veeryarjuna, out hunting in the forest, arrived at the hermitage of sage Jamadagni, saw him meditating on the Absolute, unconscious of worldly affairs, and carried off his cow, Surabhi. The sage's son, Parasurama, incensed at the outrage, cut off his arms. The king's sons, in counter-revenge visited the hermitage in the absence of Parasurama, and killed his father. Parasurama thereon took a vow to destroy all kings, and went round the country 21 times delivering death to them.

We do not think that Sirdar Patel, the States' Minister, has any such reason for his campaign against kings. Nor is he going round with an axe killing kings at sight. From his nice official quarters, with its well-furnished rooms and well-laid out gardens, he is cleaning them out without bloodshed, like the "dry-cleaning" of the modern washerman.

It must seem good fun to him. But we do not know what makes him think that Monarchy is a bad form of Government. There are no doubt bad kings and good kings: just as there are among politicians some who are good, and some, or rather many, who are first rate bounders who deserve to be "skinned alive." And yet kings are to be sent to the lethal chamber, and politicians are to be let loose like hyenas on the country!

It is not remembered that Monarchy is a part of Hindu culture,—if Pandit Nehru wants to call it "Indian Culture", we have no objection,—that it is an integral part of the million year old Hindu civilization.

It is rather strange that having urged the removal of foreign domination so that we might re-live our national civilization and revive our national culture unfettered from outside, our first acts as "free men" should be to fling aside the civilization and culture which have been our only glory, and start a bastard mode of life which is indicated by the ill-thought, undigested, ununderstandable expression "secular State."

It is not as though this was desired by the free wishes and free votes of the nation's men and women. But some one or few individual or individuals, according to the omissions and limitations of his boyhood education and manhood surroundings, cooks up the idea, and puts it down the throat of an oligarchic "Working Committee," an "All-India Committee," and down the nose of the Constituent Assembly and the Subjects' Committee and Plenary Session, and so, the three hundred millions become in one sweep a "Secular State", in which the people should have only two motives in life, greed, and lust. And such a State is supposed to "live happily ever after"!

It would seem therefore that lovers of democracy should celebrate August 15th by making an effigy of Democracy, and cremate it, with all honours, but without noice and without fuss. For, in Democracy in practice the people should co-operate and be quiet. They should not criticise, they should not disagree. If they do, they will discover it to be, not Democracy, but Dictatorship, in which the so-called sovereign people will have to obey like cattle, and behave like sheep.

The States' Minister, who is also the Home Minister, must know this truth very well. But the people at large have to realise it from bitter experience.

We said that Monarchy is million year old in Indian civilization. In the case of Mysore we hear of the monarchy of Vali and Sugreeva, of Janamejaya and Chandrahasa, and Babhruvahana. In historic times we have heard of the Pallavas, Gangas, Chalukyas during the last 2000 years. And since 1399 the Yadava Dynasty has watched its welfare and been the care-taker of the State, and ranks among the oldest dynasties current in India.

(Contributed).

CREATING GEMS

Man-made rubies, so perfect that even experts cannot tell the difference between them and real ones, were displayed recently at the American Museum of Natural History. Each jewel was an individual laboratory product and, according to one expert, started "where nature leaves off." Some of the artificial rubies were said to surpass in beauty and perfection many of the natural gems

For years chemists have known how to make rubies and sapphires from pure clay. In Oberstein, Germany, the sole industry used to be the manufacture of imitation gems. A method of stewing stones to make them "precious" was perfected there. The onyx, carnelian, bloodstone and agate were enriched in colour by immersion in a boiling dye pot.

In 1893 Henri Moissan, a French chemist, created his own version of the diamond—by chemistry. He startled the world by producing diamonds by heating iron containing dissolved carbon in electric furnaces of his own design, and suddenly cooling the molten material Many so-called diamonds are still made of a mixture of glass and lead. The added lead, however, although it makes the glass more brilliant, can usually be detected by an expert when applied to the tongue. Glass tastes "warm," but a genuine diamond is icy cold.

CURIOUS DEATHS

1. A tortoise which slipped from the claws of an eagle in mid-air happened to drop on the bald head of the ancient Greek, dramatist, Aeschelus and caused his death. 2. Charles VIII of France conducting his queen into a tennis Court struck against a door and died immediately. 3. Fabius, the Roman dictator, was choked by a single goat hair in the milk which he was drinking. 4. Gallus, the protator, died while kissing the hand of his wife. 5. Itadach died of thirst in the harvest field while observing the rule of St. Patrick. 6. Lepidus going out of his house struck his great toe against the threshold and died. 7. The running of a pig under his horse caused the death of Louis VI. 8. Margute died of laughter on seeing a monkey trying to put on a pair of boots. 9. Philomenes died of laughter at seeing an ass eating the fruit provided for his own use 10. Zeuxis, the famous Greek painter, died of laughter at the sight of a hag which he had just drawn.

ARTILLERY

A seven inch Chameleon can capture a fly 12 inches away without moving. His artillery consists of a tongue longer than himself—a lightning-like sticky-tipped weapon which is shot out of the mouth in much the same way as water melon seed can be shot from between the fingers

George Ley, one-time Squire of the Parish, at Combe Martine, N. Devon, wished to commemorate his Luck in gambling, and after winning considerable sums, built his home to represent a pack of cards. It has 52 windows each representing a card, and the four floors represent a suit. On each floor are 13 doors.

* * *

Spiders can live higher in the mountains than any other animal life.

The ant has no eyes and no ears; it is blind and deaf, as well as dumb; yet it can find its way cut of its nest for food and back home! It can recognize its relations in an instant; and it can distinguish its own eggs and half-grown young from those of other families.

The Penguin swims like a man, can swim 600 miles without stopping.

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(continued)

REPRESENTATION NO. 11.

[In the manner described in the foregoing ten Representations. Isvara-Tattva (God-truth or the essence and attributes of the Lord) has been demonstrated since it is made known that Sriman Narayana alone is Superlatively Merciful, is the cause of the universe, is of unlimited Glory; is known from all the Vedas, is of wonderful deeds, is one whose body is constituted of the mass of intelligent things and the entire category of the non-intelligent things, is the worker of miracles or what transcends our conception, (that is, that He possesses the power of bringing together those things that would not join with one another), is the same in respect to all beings, and is all the three causes of the cosmos (or is all the three agencies required for creation).

In the eleventh Representation the nature of soul-truth (jiva-tattva) is explained.

"If deliberated on it would be found that the *jiva* or the individual soul is distinct from intellect, body and so on; and this position or state is the truth." Thus submitted he who held the title of "Valient Fighter" to Sauri (The Lord) with devotional love.

O Paramatma! (Supreme Soul). As you are superior to all classes of *jivatmas* you are celebrated as the *Paramatma*. In the context of examining the nature of *jivatma*, some say that the body is *jivatma*; that the external organs are the *jivatma*; that there is only one *jivatma* (Ekatma) that abides in all the bodies; and that *jivatma* is independent. All these contentions are against logic and contrary to *Shastras*. It is in this way. If the body alone is the *jivatma* there is no place for the general worldly expression "jiva is extinct" which is in vogue in respect of the dead body even when it is not disfigured. If the eyes and the like organs alone are *jivatma* it will have to be said that there is no *jivatma* in the blind, in the deaf, and in such other defectives. The mind and the life-breath are non-intelligent or non-sentient and as such they cannot be *jivatma*. If knowledge (jnana) alone is the *jivatma* then he should not say that 'he possesses knowledge' but he has to say that 'he is knowledge.' Hence the jivatma is distinct from the body, the external organs, the mind, the life-breath, and knowledge; and it is self-luminous. If it is only one *jivatma* that abides in all the bodies then one should not be jealous of the prosperity of another: one should not become the enemy of another; one should not kill another; the secrets of all will have to be known by all; further as the acquisition of the knowledge of Vedanta by one would bring in release (salvation) to all, the listening to the teachings of Vedanta by several persons would become purposeless. If *jivatma* is independent he would not accept *samsara* which is full of grief. For these reasons and from the contextual texts in the *Sastras*, the *jivatmas* are infinite in number and are your servants. You are master of all these *jivatmas* and are celebarted as *Paramatma*. In this manner you are the *Proprieter* and we are the property; this relation of master and servant was unknown to me till now. You are now pleased by your unaccountable grace to give me this knowledge; and revived my soul-essence which was as it were non-existent. May you be pleased to grow in me more of this soul-salvation knowledge. Grow more, O Lord of easy accessibility to to those who are exclusively devoted to you, O the Lover and Lord of the Mount Sri Yadusaila!

NOTES ON REPRESENTAION NO. 11

the hypothesis denying the plurality of souls is refuted by its incompatibility—*First*, with individual's distinctive appropriations of pleasure and pain; *Secondly*, with the varied states of individual development; *Thirdly*, with inequalities in creation —that is, the inequalities found in individuals at the very time of their birth, these inequalities being due, solely to the distinction of individuals, and the difference of individual action and merit or *karma*; *Fourthly*, with revelation, which expressly affirms plurality of souls.

(To be continued.)

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ON SANSKRIT

Chief Justice Rajamannar of Madras speaking on Sanskrit observed recently,

"I would like every boy and girl, irrespective of caste, creed or community to undergo a course of study in Sanskrit." Some people might say that after all the amount of knowledge in Sanskrit which could be acquired in school would be very limited and would consequently be of little use to the students. But he would unhesitatingly declrae that even this limited knowledge of Sanskrit would be of incalculable benifit to them "I want them to learn Sanskrit" Mr Rajamannar said, "not merely because all our ancient culture and all the best that has been taught and said by our wise men is enshrined in that language, nor even because Sanskrit possesses the greatest literature in the world, but because of the great educative value which a course in Sanskrit will have for the young student."

MENTAL TONIC

To illustrate his statement Mr. Rajamannar described the usefulness of a study of Sanskrit grammar. While the study of the grammar of any language exercised a certain disciplinary influence on the mind of the pupil, this was particularly pronounced in the case of Sanskrit grammar. "The study of Sanskrit grammar" the Chief Justice said, "is probably one of the best mental tonics that I know. It has an invigorating effect, it inculcates a sense of discipline and is a great aid for a proper appreciation of analysis and synthesis."

Mr. Rajamannar said that an important feature of Sanskrit, as of other classical languages, was its quality of conciseness and economy of expression. This quality was most effectively demonstrated in the *sutras*. For compression of ideas he could not think of any other language which could compare with Sanskrit, and anybody who tried to translate Sanskrit works into other languages would bear testimony to this fact. Closely akin to the quality of conciseness was the almost co-ordinate quality of suggestiveness which was peculiar to Sanskrit. The ancient Sanskrit writers did not believe in over-elaborating their thoughts and in leaving nothing for the reader or the listener. "I hope that I will be pardoned", the Chief Justice observed, "if I say that the growing tendency nowadays seems to be, to use the inimitable language of Oscar Wilde, that 'nothing succeeds like excess We find thinness of thought wrapped up in pre fusion of words in the belief that the thought wi appear larger than it really is."

RICH DICTION

Another great feature of Sanskrit, the speake continued, was its precision. Sanskrit dictio abounded in a variety of words which in ordinar parlance might be called synonyms. But ever particular word had its own definite connotatio its own definite shade and its own definite nuanc which must be understood before it could be pre perly used. In this respect again, unfortunatel we must admit that we at present had lost ou sense of respect for words. We had lost track accuracy of expression and this was partly becaus of lack of accuracy in our thoughts and parti because we did not seem to believe in paying ade quate attention to the meaning of words.

A further noteworthy quality of the Sanskr language, Mr. Rajamannar said, was its "finish This quality was probably most implied in th name, "Sanskrit" given to the language. Th word implied a sense of cultivated refinement, perfection and of the realisation of proportion. language which was born of experience, of intens meditation, which was founded on the knowledg of the *Sastras* which applied to things of this worl as of the next, Sanskrit embodied this quality cultivated refinement. Bhartruhari described th great value attached to refined expression in sloka in which he said that it was not jewels o other finery but only refined speech (Samskrit which would be a real and lasting ornament t man.

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರಿ ರಾಮಾಯಣ	0—2—6
7.	Small-pox and its treatment in Vedic Times	0—2—0

STUDY OF CLASSICAL LANGUAGE

"Enshrined in the literature of Sanskrit", Mr. Rajamannar observed "is almost all the culture of our land. If we wish to acquire this culture, we must go to Sanskrit and unless we are determined and decided to give up our ancient culture we must give our children an opportunity to learn Sanskrit by making the study of the language compulsory in our schools." Declaring thet he had not suggested anything extravagant the Chief Justice drew an analogy between India and Englang and pointed out that in the latter no one could obtain a degree in Arts without qualifying himself in Greek and Latin. Even in the public schools the study of the classical languages was compulsory. And this in a country which had produced one of the greatest literatures of the word. To this day the English had not given up the compulsory device to enable their children to acquire a knowledge of the classical languages, If compulsion was necessary even in England, it was still more so in this country.

"The study of Sanskrit" Mr. Rajamennar pointed out, "would in an indirect and sub-conscious way induce in us a sense of the fundamental unity of the whole of India. A line from Valmiki, a simile from Kalidasa or a noble utterance from Upanishads would touch our heart strings and stir in us a thousand memories—memories, sub-conscious. ancestral, premieval, going back to the origin of man in India—memories of our great and glorious past which binds us together though in this superficial present we are torn by differences and dissensions. The greatest value of Sanskrit probably lies in its usefulness to build up our national life on healthy lines. That is why I appeal both to the authorities of every school and still more to the persons who are in charge of the education of our Provinces, not to have a hatred for Sanskrit or to accord to it step-motherly treatment, but positively to encourage the study of the language. The least that they can do is to make it compulsory for every boy and girl."

MR. G. A. ACHARYA'S MUNIFICENCE

Thanks to the munificence of Mr. G. A. Acharya, the well known industrialist and businessman in South India, the High School at Goribidnur (about 50 miles from Bangalore) will have a building of its own soon, and Mr. K. C. Reddi, Chief Minister, laid the foundation-stone of the building last week before a large gathering.

Goribidnur owed yet another amenity, viz., a building for the Veterinary Hospital, also the gift of Mr. G. A. Acharya, to his native place. Both the institutions are named after his father, Puranik Gundachar.

To the Veterinary Hospital, Mr. Acharya has donated Rs. 5,500 and to the High School, five acres of land, Rs. 1,50,000 for the building and a life policy for Rs. 50,000 towards the maintanance of the school.

The Chief Minister, in opening the Veterinary Hospital, emphasised the need for building up the cattle wealth of the country.

Replying to the address presented by the Municipal Council, Mr. Reddi explained that the Government had to face financial stringency in view of the impending Prohibition in three districts from July 1 and the proposed revision of land revenue assessment. He urged the local bodies to explore ways and means of improving their finances and providing the necessary amenities to their towns.

Laying the foundation-stone of the High School Mr L. C. Reddi paid a tribute to Mr. G. A. Acharya. It was a happy augury that people like Mr. Acharya should come forward to share their wealth with the common man. If many more men came forward with similar ideals, the high ideals for which Gandhiji lived and died, would be fulfilled.

Mr. Acharya speaking on the occasion said that the school was run on national lines, with a vocational bias. Agriculture was one of the subjects taught. Mr. Acharya emphasised that the rich ought to treat themselves as trutees of the wealth they had earned and administer it for the good of the common man.

Mr. N. C. Nagiah Reddi, M L.C., urging the needs of the Goribidnur Taluk, regretted that the advent of the Congress Ministry had not fulfilled the hopes it had raised in the minds of the people. Kolar District, which contributed a third of the revenue of the State, he complained, did not receive proper attention. He urged the early establishment of a sugar factory in the district

The Rationalist.

Monday 22-3-1948.

THE GEETA

II

In the middle six chapters of the Bhagavad geeta the nature of God, Impersonal and Personal, is elaborately described, and the means of knowing and attaining Him. The Universe as it appears to us is the outward form of God, or is the result of the imperceptible atomic force, which is God. It is an emanation, or evolution from God, and is ephemeral, uncertain, unreliable, and leads only to unhappiness. The sooner one realises this in life the better. Otherwise he would be losing himself in a quagmire, and,—like a man who has lost himself in the shimmering heat and light of the Sahara, is misled by mirage, and ends up as a raving maniac,—he or we would be wasting our lives in quest of mirages,—like democracy, secular state, common man, and the like, spreading misery all round, and end up as dirt or ashes.

In these chapters God is described as the Creator and Destroyer of the Universe, and humanity is urged to realise His true nature, and surrender and attune itself to Him. We cannot do better than quote some of the most illuminating of their contents :

"Earth, water, fire, air, ether, mind, and ego are eight of My forms on the material plane. The higher form is the Soul."

"All beings have evolved from this two-fold Universal Nature. Thus I am the source of the entire creation, and they get merged in me."

"I am the odour of the earth, the brilliance of the fire, the thought of the intelligent, and the genius of the brilliant."

"I am the seed of all life : for, there is no creature moving or still, which exists without Me." "Whatever may be brilliant, glorious, or powerful in the world, is only a fraction of my all embracing glory."

"The Supreme Being who causes the existence of all living things, and envelopes them with his force, is to be attained only through devotion, exclusive, and single-minded."

"Stupid-minded, worthless persons lead gross lives," pursuing vain hopes, doing futile actions. Great souls, knowing Me as the source of all things and as Supreme end, meditate upon Me and reach comfort."

"Whatever you do, whatever you eat, whatever you sacrifice, whatever you bestow in charity, do all that as a tribute to me."

"Fix your mind on Me, be devoted to Me, worship Me, prostrate to Me; thus linking yourself with Me, and entirely depending on Me, you shall come to Me."

"He who knows me as unborn, eternal, and as Lord of the Universe, is a wise man, and will commit no sin."

"With their mind fixed on Me, and their lives surrendered to Me, and enlightening one another and expatiating upon Me, My devotees attain both contentment and happiness."

"Those who direct all their thoughts and actions towards me, and devote all their thoughts to Me and dwell on Me, I save them from the ocean of earthly misery."

"He who is free from malice towards all beings, is friendly and compassionate, is unselfish and unconceited, is equable in joy and sorrow, is contented, introspective and meditative, is my chosen and favourite devotee."

"He who wants nothing, who is clean and pure, is competent, indifferent to worldly things, and has no regrets, and renounces all worldly efforts, is the devotee dear to Me."

Comments on these great sayings are needless. Each reader must dwell on them as best he can, and imbibe them, and become a better man, and get nearer God.

Editor.

MONARCHY

II

YADURAYA

In the last issue we spoke about the vast tradition of Monarchy in Mysore, and referred to the long history of the Yadava Dynasty. In 1399 Mysore was a small chieftainship. Chamaraja the chieftain had just died, leaving his wife and a marriageable daughter. Maranayaka, captain of the soldiery, sought to snatch the hand of the Princess and the Chieftainship. At such a juncture fate intervened.

Yaduraya and Krishnaraya, two gallant brothers from Dwaraka came south, in quest of adventure, or in course of pilgrimage. Passing through the Vijayanagar dominions, they reached Melkote, the Vyshnavite pilgrim centre, and after paying their devotion to the Deities consecrated there, they crossed the Cauvery, visited the Chamundeshwari temple on the hill near Mysore, and the temple of Jwalamukhi at Uttanahalli, and rested at the Kodi Bhyrava temple to the east of Mysore.

There a lingayat priest in touch with the bereaved Chieftain's family saw them and found in them a God-sent means for the overthrow of Maranayaka. The sympathisers of the bereaved family were assembled under them, an affray ensued between them and Maranayaka, they were victorious, and Yaduraya became the husband of the Princess, and was anointed king of the Chieftain's territory.

From then on the life of their Dynasty and the life of the State have been knit together, and during five and half centuries many vicissitudes have been tided over, and the people, the State, and the Dynasty have prospered in an unrivalled manner.

Suppose it had been otherwise, and Maranayaka had been the victor and destroyed his opponent. What would the history of Mysore have been? Any one of a hundred guesses might have occurred. But the Mysore State would not have been the Mysore State!

The Mughal Empire began in 1487 and did not last 250 years. The Vijayanagar Empire began in 1336 and was over by 1664. The Bahmany kingdom commenced in 1346 and was off by 1482. Even the British suzerainty has lasted less than 200 years!

But by the luck of Yaduraya, by the grace of Divine Providence, by the good fortune of the people of the State, the Yadava Dynasty has raised the State from low beginning to prosperous heights, and while other Empires rose and fell, it has maintained the State's integrity against all onslaughts, internal and external, during five and half centuries!

As Hindus perhaps we should ascribe it to the founder's "lucky hand."

Yaduraya ruled his small State for 24 years. Out of gratitude to the Deity at Melkote whose blessings had brought him a kingdom, he built a fortress on the hill with four gates, and named it "Melukote." He paid also grateful devotion to Sri Chamundeswari, and at the end of his reign was succeeded by his son, Hiriya Betta Chamaraja Wodeyar.

It is stated that he took the suffix "Wodeyar" in honour of the lingayat priest who had helped him against Maranayaka. But we have to point out that fifty years earlier, in 1350, the second Vijayanagar king was named "Bukkaraya Odeyar", and his successor, "Hariyappa Odeyar." The new Mysore Ruler must have copied the Vijayanagar style of royal nomenclature.

(Contributed.)

BRUTALITY TO COWS

The following letter addressed to the President, Municipal Council, Mysore, will speak for itself—

Dear Sir,

Yesterday about 11 a.m. the cowherd took out a valuable cow from my house for grazing with the herd. Half an hour later I was informed that some Municipal gangmen had captured it and dragged it to the pound in spite of protests. Immediately I sent the dues for securing its release. I was informed that it would not be returned before 3 p.m. as there was none to issue receipt. When the cow returned at 3 p.m. I was horrified to see a dozen bloody wounds on its body. As I was nursing its wounds I swore by Mahatma Gandhi's soul that I would protest to you against such organised savagery.

The cow is not a tiger or a serpent. It does not hurt anybody on the road. Tax-paying residents do not let them out to stray. No Municipal Council in its senses could capture, beat and impound milking cows which are on their way from the house to the herd.

The rat-pest in the city is unbearable. You are impotent to prevent it. The monkey havoc in the city is bad. You are impotent to prevent it. The cows are more harmless than men. They are in the city for the good of your taxpayers. And yet you have engaged a gang of brutal ruffians for molesting and ill-treating them. Don't you agree that it is cowardly?

If the Councillors did not speak of satya, ahimsa, and dharma, but were a set of cannibals, it would be understandable. If you don't want cows in the city, you should honestly say so instead of seeking to shed their blood. At a time when other Municipalities are resolving against cow-slaughter, and when the Ministers are going round purporting to improve the cattle wealth of the country, you are engaged in shedding their blood! What a shame to the city to have such a Council?

Cows are not a road-menace. The net income from capturing, beating, and impounding cattle is but little, and that little is tainted money. If there is anything in the world which represents the spirit of Mahatma Gandhi, it is the cows. If the Mahatma's atma is conscious as you people contend, it should be cursing you each time when your ruffians capture, beat, wound, and impound a cow. I leave it at that. I don't wish to curse you. I know it is useless to plead with you to stop this foul practice as you are neither responsible nor responsive. You will name some road after Mahatma Gandhi for his atma-shanti, and go on beating and wounding the cows!

28-2-48 Yours sincerely,
G. R. JOSYER.

Curiously enough on the day this communication reached the President, the Council passed a resolution recommending to Government to legislate against cow-slaughter. There was no reference to its own brutality to cows. It is the duty of a Municipality to provide grazing grounds for its cows, just as it provides play grounds for its boys. The Municipal Council of Mysore has never thought of grazing grounds. But it has built cattle-pounds and engaged a band of brutal ruffians to capture cows forcibly, drag them to pounds with violence, and make some money thereby in order to mis-spend. One did not expect that under "democracy," local self-government could become so despicable.

Editor.

Copy to Sirdar Patel, Deputy Premier, and Dr Rajendra Prasad, President of the Congress.

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(continued)

REPRESENTATION NO. 12.

[This Reresentation exhibits the process of the creation of Tattvas (principles)]

"It is merely by your volition alone that the creation of *tattvas* progressed," So submitted the Destroyer of the wicked at the holy lotus feet of the Protecting-treasure (Sriman Narayana) of Yadusaila.

O Para-tattva-svarupa! (The Essence of the Supreme Tattva). The tattvas which are subservient to you and which constitute your body are two namely *jivas* (individual souls) and prakriti; (non-intelligent matter). Of these *jivas*—*tattva* is your property, is of the essence of knowledge and bliss and is eternal *Prakriti* with itself as one and with the twenty-three sub-species born of the aggregates to twenty-four *tattvas*. It is as follows:- In Universal Dissolution (Mahapralaya) *prakriti* is merged in you. In it its three inherent qualities of *sattva*, *rajas*, and *tamas* are in equilibrium. This *prakriti* has the other names of *maya*, *avidya*, and *pradhana*. It pervades without limit the nether regions and the eight cardinal points, while in the upper regions its jurisdiction extends up to Sri Vaikunta, the sphere of pure substance. In some places of this completely *prakriti* pervaded sphere the qualities of *sattva*, *rajas* and *tamas* attain inequilibrium or are disturbed of their equilibrium and *Mahat-tattva* is born. In some parts of this *Mahat-tattva* in which the three inherent qualities in inequilibrium are evenly distributed, and of the three qualities puts down the other two and itself becomes predominant. There if *sattva* predominates it is called *sattvika*; if *rajas* predominates it is called *rajasa*; and if tamas predominates it is called *tamasa*. In this manner three kinds of aham-kara-tattvas are born. Of these from Satvika-ahamkara are born the eleven organs. These are the five sense organs —*srotra* the organ of hearing or the organ which apprehends sound: *tvak* the organ of feeling or touch or the organ which apprehends feeling or touch; *chakshus* the organ of seeing or the organ which apprehends vision; *jihva* or *rasana* the organ of talking or the organ which apprehends taste; and *ghrana* the organ of smelling or the organ which apprehends smell—: the five act-organs, *vak* the organ of speech, *pani*, the organ of prehension or seizing, *pada* the organ of locomotion, *paya* the organ which discharges non-assimilable liquids, and *guhya indriya* the organ which discharges non-assimilable solids—; and manas (mind) the internal organ which helps both sense and action being the instrument of attention. (the plastic medium of Plato).

From *Tamasa-aham-kara* springs *Sabda-tanmatra* which is undeveloped ether characterised by the potentiality of audibility. From undeveloped ether or the element of incipient audibility (Sabda tanmatra) spring,—

(a) its own denser form, namely, developed ether called *Akasa*, because it is manifest everywhere, and is endowed with, and characterised by, the manifestation of audibility, and

(b) undeveloped air or the element of incipient touch, called *(Sparsa-tanmatra*, because it is endowed with and characterised by, the potentiality of tangibility.

From undeveloped air or the element of incipient tangibility (*Sparsa.tanmatra)* spring,

(a) its own denser form, namely developed air called *Vayu*, because it moves or blows as wind so as to manifest its characteristic of actual tangibility and

(b) undeveloped light or flame or the element of incipient visibility called *Rupa-tanmatra*, because it is endowed with, and characterised by, the potentiality of visibility.

From undeveloped light or flame i.e., the element of incipient visibility (*Rupa-tanmatra*), spring—

(a) its own denser form, namely developed light or flame which is characterised by actual visibility and

(b) undeveloped water or liquid, i.e., the element of incipient tastability called *Rasa-tanmatra* because it is endowed with, and characterised by, the potentiality of tastability.

(To be continued.)

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THE Ministry of Information and Broadcasting, Government of India, in their Souvenir, "Labour in India", issued under the Modern India series on the occasion of The Preparatory Asian Regional Conference of The I.L.O. (October-November 1947), have written as follows :

"THE Gold Mining Industry in India is, perhaps, the only industry in the country located in a limited region of 23 square miles. Situated in the Mysore State the industry gives employment to over 20,000 workers . . . . . "

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(K.G.F. MINING BOARD.)

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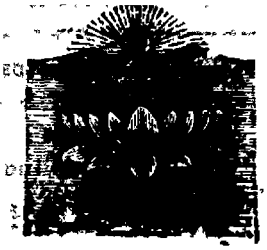

THE RATIONALIST

A weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

Vol. VIII No. 28] MONDAY 29—3—1948 [Price 0—1—6

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UNKNOWN TO US

From time immemorial people have believed that they sometimes receive messages from others by means which do not involve their ordinary senses It used to be known as "second sight" or "sixth sense." With constant new examples to guide them, scientists are planning to probe this unknown corner of our minds.

A few weeks ago four men sat in a Dutch cafe and made a wager which is said to have spoiled a concert by a famous orchestra One bet the others £50 each that he could control the musicians by directing his thoughts at them from his seat. Impossible' said the others. But they went to the concert with their telepathic companion

In the packed hall the violinist made many mistakes, the pianist played wrong notes, and the first oboe reported something strange in the air"! After the concert the telepathy man is reported to have collected his £150! What is the explanation?

The telepathy used—if telepathy *was* used—was apparently different from the kind mentioned by Sir Richard Gregory, scientist and astrologer, some years back. He declared that anyone who had done so called thought reading knew that by touching the hand of a person who knew where something was hidden, it was easy to be guided to the object

Most investigators agree that nobody has yet brought forward completely convincing evidence that it is possible for a man to read a thought that lies only in the mind of another. But twenty-two years ago Sir Oliver Lodge was reported as saying. ' I have investigated telepathy, and I tell you it is a reality. I am not out to fool myself and others. At preset we do not understand it and do not know how to explain it, but that will come in time. It is a fact that one mind can act on another by other than the ordinary channels of sense."

Take the case of Laura Edmonds, daughter of a judge, who knew no foreign language. One day a a Greek called on her father. To the astonishment of both men the girl began to speak faultlessly to the Greek in his own tongue! She told him his son was dying. Later it was proved that at the moment she made the disclosure the son did die. Students of telepathy point to this as a perfect example of telepathic powers

Is telepathy a kind of broadcasting system of the mind? Shall we be able to tune in to human wave-lengths? Science may give a definite answer within the next decade.

MAHARANI'S COLLEGE, MYSORE

The Poor Students' Aid Committee of the Maharani's Intermediate College, Mysore, organised two pleasant functions on the 13th and 14th last. Despite numerous Ministerial engagements, the functions were attended by the elite of the City, and were much appreciated. The jewel-like hall of the Mansion wherein the College is housed was full to the brim, and the programme incluedd Welcome Songs by a quartette of the students, two attractive dance items, a delightful orchestral piece and charming vocal solo and duets by the musical students of the College. and two hilarious comedies by such well-known enterprenours of the City as Messrs. V K Srinivasan, M.A., Dr, Natesh, M.A, Ph D , M. V. Krishnaswamy B A. Hons, C. B, Jaya Rao, B.A , and H. K. Ranganath, M.A,, an impressive sound picture depicting the poetic inspiration of the famous author, Gadugina Naranappa, and a touching episode from the life of Buddha finely enacted. In conclusion Sri M C. Vedavalli, M.A., gave an account of the work of the Poor Students' Aid Committee, and observed that the collections which had risen to Rs 2000 last year were not even half that amount this year, and invited the generous support of the public for the worthy cause. The excellent function terminated with the singing of the National Anthem.

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The Manager,
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Chamaraja Road, Mysore.

BRUTALITY TO COWS

The following letter addressed to the President, Municipal Council, Mysore, will speak for itself—

Dear Sir,

Yesterday about 11 a.m. the cowherd took out a valuable cow from my house for grazing with the herd. Half an hour later I was informed that some Municipal gangmen had captured it and dragged it to the pound in spite of protests. Immediately I sent the dues for securing its release. I was informed that it would not be returned before 3 p.m. as there was none to issue receipt. When the cow returned at 3 p.m. I was horrified to see a dozen bloody wounds on its body. As I was nursing its wounds I swore by Mahatma Gandhi's soul that I would protest to you against such organised savagery.

The cow is not a tiger or a serpent. It does not hurt anybody on the road. Tax-paying residents do not let them out to stray. No Municipal Council in its senses could capture, beat and impound milking cows which are on their way from the house to the herd.

The rat-pest in the city is unbearable. You are impotent to prevent it The monkey havoc in the city is bad. You are impotent to prevent it. The cows are more harmless than men. They are in the city for the good of your taxpayers. And yet you have engaged a gang of brutal ruffians for molesting and ill-treating them. Don't you agree that it is cowardly?

If the Councillors did not speak of satya, ahimsa, and dharma, but were a set of cannibals, it would be understandable. If you don't want cows in the city, you should honestly say so instead of seeking to shed their blood. At a time when other Municipalities are resolving against cow-slaughter, and when the Ministers are going round purporting to improve the cattle wealth of the country, you are engaged in shedding their blood! What a shame to the city to have such a Council?

Cows are not a road-menace The net income from capturing, beating, and impounding cattle is but little, and that little is tainted money. If there is anything in the world which represents the spirit of Mahatma Gandhi, it is the cows. If the Mahatma's atma is conscious as you people contend, it should be cursing you each time when your ruffians capture, beat, wound, and impound a cow. I leave it at that. I don't wish to curse you. I know it is useless to plead with you to stop this foul practice as you are neither responsible nor responsive. You will name some road after Mahatma Gandhi for his atma-shanti, and go on beating and wounding the cows!

28-2-48

Yours sincerely,
G. R. JOSYER.

Curiously enough on the day this communication reached the President, the Council passed a resolution recommending to Government to legislate against cow-slaughter. There was no reference to its own brutality to cows. It is the duty of a Municipality to provide grazing grounds for its cows, just as it provides play grounds for its boys. The Municipal Council of Mysore has never thought of grazing grounds. But it has built cattle-pounds and engaged a band of brutal ruffians to capture cows forcibly, drag them to pounds with violence, and make some money thereby in order to misspend One did not expect that under "democracy," local self-government could become so despicable.

Editor.

Copy to Sirdar Patel, Deputy Premier, and Dr, Rajendra Prasad, President of the Congress.

Like doctors who prescribe repeated injections for a chronic patient, we have to go on repeating the above till it probes the thick skin of the Municipal Council and cures its foul disease. The public would be interested to see how long the Council can remain brazen and unashamed, and prove callous to the misery of cows and the clamour of the public.

Editor.

The Rationalist.

Monday 29-3-1948.

THE CONSTITUTION

A brochure purporting to emanate from the Radical Democratic Party, Mysore, styled, "outlines of a Constitution for Mysore" is before us. It is written with some care and seriousness, and deserves thoughtful perusal.

But we notice a startling omission to start with. Issued under the auspices of a new Party, one expects the aims of the new party to be hinted at in the preamble. But the brochure is unenlightening in that respect.

What is a "Radical Democratic Party", and what does it aim for the people of Mysore as opposed to other parties?

In English politics the word "Radical" as the label of a party, has a meaning. During centuries of evolution, the Conservative, Liberal, and Radical Parties have come into being with characteristics distinct from one another. In India on the other hand, there has been only an Indian National Congress seeking to remove British control.

Having served that purpose, Mahatma Gandhi, who gave it all its latter-day prestige, rightly said that its original purpose done, it ought to convert itself into a national philanthropic organisation,—like the Rockefeller or Carnegie Trust, or like the U.N.R.A.,—and not degrade itself into a political party aiming only at capturing and holding the Government of the country.

But his unworthy followers are too gross, too human, too selfish, to see things that way, and having left him to his fate during life, they have thrown him overboard and rejected his last will and testament for their own ends And while they themselves have discarded his advice so ungratefully, they never tire o telling the public to "follow Gandhi." They do not realise that those who "follow Gandhi" must reject them!

Is the "Radical Democratic Party" in Mysore a contrast to the Congress? As we observed, Conservatives, Liberals, and Radicals form one group of political distinctions Aristacrats, Middle Classes and Democrats, would constitute another group of political distinctions. To combine both the three names and make up the label "Radical Democratic Party" is to make the name sound fierce, and leave the meaning vague.

If we hold that we are a nation which has had a creditable past, and are even now entitled to some credit, we should not seek to fashion ourselves on the model of the vulgar, half-educated, semi- civilized, blood-thirsty party politicians of other nations, but find out the best in our own past and adopt or adapt it.

Governments in India have reigned, and reigned well, for thousands of years. Many epochs, many aeons have come and gone. Some of them have left vestiges behind, like nuggets of gold in an abondoned gold mine. Even in the less remote past of which we are a continuity, we have records of forms of public Government which should stand us in far better stead than the split up and frenzied mobocracy to which the so-called modern nations have become a prey.

A few power-seeking bull-dog sort of men give themslves a new label, and pose as a new patriotic party different from all others, but they have all got one object in common, to capture the Government, enjoy its wealth, exercise its power, and hold the public in bondage.

(To be continued). **Editor.**

MONARCHY

III

RAJA WODAYAR

After eight scions of the Dynasty had ruled in Mysore for 179 years without conspicuous gains in territory, the ninth in succession, Raja Wodayar, made history by spectacular achievements, and conspicuous statesmanship. Born in 1552 he was anointed king in 1578 and ruled for 39 years. An attempt on his life soon after his ascent has become historic. A cousin of his who owed him a grudge bribed a temple priest to put poison in the sacred water to be given to him during his daily visit. When the water was spooned out into his palm Raja Wodayar noticed the priest tremble, and questioned him. Being told that it contained poison, he asked whether it was given to him as sacred water or as poison. The priest replied that he gave it as sacred water, whereupon Raja Wodayar took it into his mouth, only the water going in and the poison sticking in the palm. The cousin who plotted the incident was duly punished.

Seringapatam was then the capital of the Vijayanagar Viceroy, and a chief of Madura was proceeding to invade it. The Viceroy, Srirangarajulu, sent presents to Raja Wodayar and sought his aid to oppose the invasion. Raja Wodayar declined the aid and returned the presents.

The offended Viceroy sent his supporters to capture Mysore. But Raja Wodayar met the invaders at Kesare and drove them back.

Later the Chieftains of Belur, Grama, Mugur, Yalandur, Ummattur, Kunigal and others came in league to invade Seringapatam. Raja Wodayar faced them with an army at Kunigal and routed them.

Later, when Tirumalarayalu of Anegondi was on his way to his kinsman, the Viceroy of Seringapatam, he was captured by the Palegar of Narsipur. Raja Wodayar went to his succour and got his release, the grateful chief offering him portions of Tayur and Sosale in return.

In 1610 Viceroy Srirangarajulu voluntarily or compulsarily retired to Malangi near Talkad, and Raja Wodayar became master of Seringapatam and occupant of its throne.

The celebration of Navaratri on a truly royal scale began also that year, and has continued for nearly three and a half centuries.

The growth of the kingdom during Raja Wodayar's reign is remarkable. In 1584 he won Akkihebbal, in 1586 Rangasamudra, 1595 Narnalli, in 1600 Arakere, in 1606 Sosale and Bannur, in 1608 Kannambady, Grama, Yalandur and Satyagala, in 1609 Narasipur, in 1610 Siriyur, Seringapatam and Karagalli, in 1612 Saragur, in 1614 Terakanambi and Ummattur, in 1615 Hura, Haradanahalli, Talkad, Hullahalli, Kalale, Heggadadevankote, Malalavadi, Bilikere, and Mugur, in 1616 Ramasamudra, and in 1617 Mavattur.

In all these conquered territories he appointed officials for the collection of taxes, keeping accounts, protection of life and property, and preventing invasions.

The above picture might make our readers look upon Raja Wodayar as a minor Alexander, a materialistic military aggressor. It would be hardly correct. He was a deeply religious minded and pious devotee.

In those days the temples of God served as an inspiration to the king and and the people to lead good lives. Today our public men have become so gross that they play with temples like toys, and treat them with levity.

But Raja Wodayar deemed it as part of his kingly duty to improve the temples of Chamundeswari, Jwalamukhi, Srikanteshwara at Nanjangud, Lakshmiramana and Trineswara at Mysore, Narayanaswami and Yoganarasimha at Melkote, Ranganatha at Seringa-

patam, and at Yadatore, Ramanathapura and T. Narsipur, and made proper provision for daily worship and festivals during the year. He offered a beautiful jewelled crown called "Rajamudi" to the God at Melkote, for use during periodical festivals. He made votive offerings to the God of Tirupathi, and attached to the temples in many of the towns he built tanks, bathing ghats, and residential dwellings for the immediate devotees.

Thus Raja Wodayar stands out in the pages of history as a fine Ruler who did well by Mysore, and whom Mysoreans should remember with pride, pleasure, and gratitude. (*Contd.*)

DEMOCRACY IN CHINA

China, our sister, is supposed to be free, independent, democratic and all that. The following account should make our readers think.

"In his frenzied alarm over the possibility of Russian Communist domination of China, Mr. Bullitt indicates a shocking disregard for those directly concerned—the people of National China. Furthermore his impassioned tocsin is so influenced by his fear of the Soviet that he has not been able to portray China's problems, and particularly the solution for them, in proper perspective.

In the first place the present Nationalist government of China is a ruthless plutocratic, military dictatorship of a few families. Although the Generalissimo himself may, out of respect if for no other reason, be regarded as above suspicion, there is widespread belief that his trusted advisers—civil, military and governmental—and other officials are utilizing their offices as a means of piling up breath-taking personal fortunes at the expense of the Chines taxpayer.

Chiang's dictatorship is made obvious by the fact that the governor of every province is personally appointed by him. This is also true of the mayors of the major cities, like K. C. Wu of Shanghai. The governors in turn appoint good party men, usually relatives, to position of leadership in each *hsien* and village, and as long as they do what they are told they may conduct their petty rackets without interference. The people have no voice whatsoever in the conduct of government, and equal justice to all is nonexistent!

The government's lack of integrity was recently forcefully demonstrated by its persistent and intentional violations of the Basic Agreement between the Government of the Republic of China and the U.N. Relief and Rehabilitation Administration signed in Chungking on Nov. 16, 1946. This document was intended to insure the equitable distribution of Unrra supplies in China, but was violated so frequently and so flagrantly that its purposes were completely nullified. I respectfully recommend that Mr. Bullitt peruse the China Mission files in the UNRRA office in Washington. He will then discover the extent to which perfidy, intrigue, chicanery, brutality and graft characterize the Nationalist government of China, into whose eternally outstretched arms he would uselessly pour more American dollars.

A more certain method than Mr. Bullitt's of overcoming the menace of Communism in China consists of our convincing Chiang that he must stop making empty promises of reform, and must initiate a truly honest democratic system of government. If we can be convinced of his integrity in this regard, we can supply the new government with sufficient war material to contain the Communists. The next step would be to supply the money and technicians needed to bolster China's economy and to build an industrialized China into copartnership with the U.S. as the world's greatest and invincible strongholds of democracy and freedom.

FREDERICK A. SHREIBER,
Former UNRRA Welfare Officer,
Chekiang and Fukien, China.

A UNANIMOUS VOTE

Six men once agreed that each should invite the most unpopular man in town, in his opinion, to dinner. The table at the club was laid for twelve, but the only guest to arrive was Sir William Harcourt, a Victorian politician whose overbearing manners and sarcastic retorts made him unpopular. "I must say," he said, as the six puzzled hosts began to look at each other, "I think it uncommonly nice of you fellows to invite me, but why take the trouble each to write me a seperate letter?"

"CHIKKADEVARAJA BINNAPAM"

By Mr. R. Tirunarayana Iyengar, B A.,
Retd. Assistant Commissioner.

(continued)

From undeveloped water or liquid i.e., the element of incipient tastability (Rasa-tanmatra), spring,

(a) its own denser form namely developed liquid called Ap because it is everywhere pervaded by the quality of actual tastability, and

(b) undeveloped earth or solid, i e , the element of incipient smellability, called (*Gandha-tanmatra*), endowed with, and characterised by, the potentiality of smellability.

From undeveloped earth or solid i.e , the element of incipient smellability (*Gandha tanmatra*), springs its own denser form-developed earth or solid called *Prithvi*, because it is the most developed of all the elements.

[The Tan-matras are the elements in their undeveloped state i.e., in that state in which they cannot be distinguished as pleasant, unpleasant, or indifferent. Vide Vishnu Purana, I-2-46, 47.]

Rājasa Aham-kara (or matter called egotism), stirs and so aids, the two other species of Aham-kara, namely, the sattvika or pure, and the tamasa or dark when they produce their respective products, namely. the eleven organs, and the five developed and the five undeveloped elements.

You are greater than the twenty-four species of non- sentient prakriti tattvas—prakriti, mahat, Aham-kara, the eleven organs, the five tanmatras, and the five elements,—and the sentient *Jiva-tattva*. Hence you alone are the Para-tattva. This I have learnt from elders (your Godly servants). May you be pleased to grow in me, who entertain absolute faith in you, the quality of sattva by drenching me in the nectar of your mercy and by pouring on me the brilliance of your cool side-glance and by uprooting the weeds which are in the form of *rajas* and *tamas*. Grow in me the sattva quality O Lord of easy accessibility to those who are exclusively devoted to you O the lover and Lord of the Mount Sri Yadusaila!

NOTES ON REPRESENTAION NO. 12

Prakriti is called *avidya* (ignorance or rather non-knowledge) because it is obstructive of knowledge. Although the term 'avidya' (non-knowledge) is used in various senses i e., to denote (a) the absence of knowledge (b) that which is other than knowledge and (c) that which obstructs knowledge, the context requires its being construed in the last-mentioned sense It is called 'Maya (the wondrous)' because it yields wonderful products. It is called 'Pradhana' because it is the primary germ out of which all material appearances are evolved.,

REPRESENTATION NO. 13

[In this Representation is described in detail the process of creation of *Brahmanda* ('the egg of *Brahman* the primordial egg from which the universe sprang]

"You will cause to spring up Brahmandas like bubbles in water." The valient warrior thus submitted with devotional love humble representation at the tender holy feet of Padmanabha (the lotus-navelled Lord).

O Aneka-Koti Brahmanda-Nayaka! (The Lord of several crores of Brahmandas), Pitying the *jivas* you willed to grant them organs and bodies and created Brahmanda, the place wherein the *jivas* were to engage themselves in actions through the bodies granted to them and were to experience the fruits of such actions. The creation of Brahmanda is as follows: Observing that the Pancha Maha Bhutas (The Five Great Elements) previously created by you, while remaining distinct without being compounded together, were not useful for any work, you mixed together all the products by the process of *Panchi-karana*. This Panchi-karana is the mixing or compounding of half one of the Five Great Elements with an eighth of the remaining four elements making the other half; it is thus a thing is caused.

(To be continued.)

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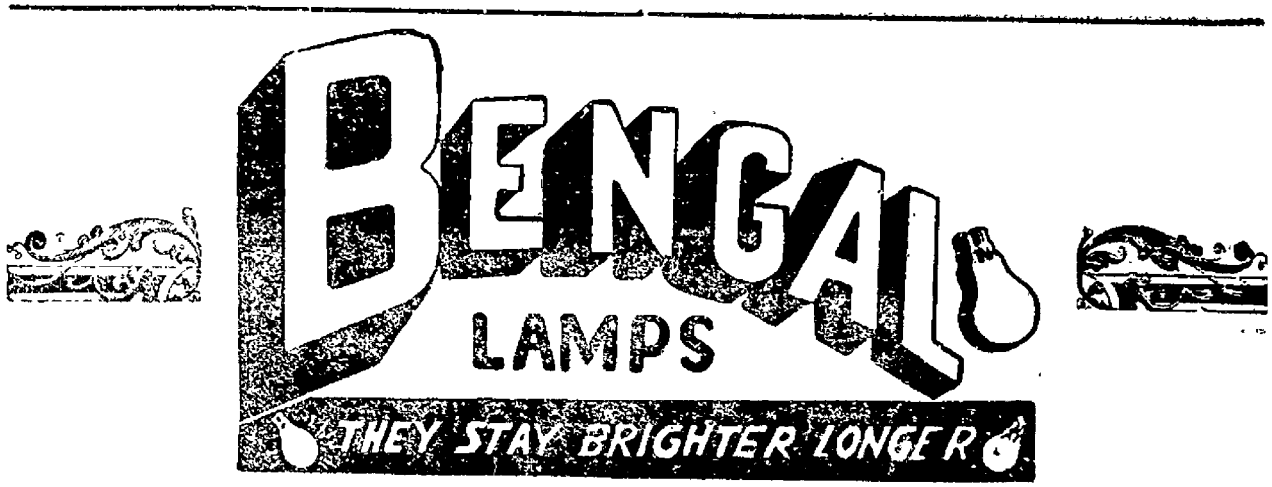

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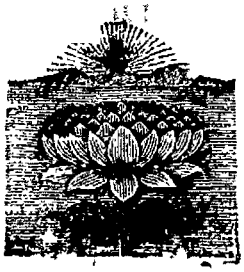

THE RATIONALIST

A weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VIII No. 29] MONDAY 5—4—1948 [PRICE 0—1—6

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ROAD TRANSPORT IN MYSORE

At a meeting of the Motor Vehicle Owners' Association held on Monday the 15th March '43 at Belija Hostel, 1st Road Chamarajapet, Bangalore City, with Mr B Abdur Rahiman B A., in the chair attended by the Bus-owners of the Mysore State,

Mr M Lingegowda B.A, Proprietor, Dhanalakshmi Motor Service, Kankanhalli, to start with explained to members present the following few words regarding the Nationalisations of the Motor Vehicles by the Government. He said that the matter had not been brought before the legislature and yet there is strong rumour both amongst people and the papers that arrangements are being made by the Government to procure about 100 to 150 vehicles at a heavy cost of about 16 to 18 thousands of rupees each. He said that it is desirable the association should take an immediate action to bring to the notice of the Government the actual situation in which the several bus owners will be placed and also to find out from the government the real fact.

Mr. G. Srinivasan, Proprietor, Srinivasa Motor Service, Bangalore, spoke to the effect that a representation be made to the government informing of the sacrifices, troubles, worries, and losses, that the Bus owners have sustained for the past several years and specially during the two Great World Wars, and how just now they are making all possible attempts to improve the services and also to make both ends meet. He also explained how operational efficiency is more likely to be successful under private ownership because the owner is ever alive to an idle hour. Nationalisation will mean cessation of healthy control now exercised by the police and transport authorities who have avoided giving monopolies,

He further said that the interest of the public are served by efficient services operating at the cheapest possible rates. The private owner is able to provide cheaper service than a nationalised trasport concern, because there will not be heavy over-head charges as that in B T.C. Coy. in which the government has also interest. An instance in point is, very cheap railway transport provided by private railway cos, in America as contrasted with considerably more costly services run by Nationalised Indian Railways.

Continueing he said the relationship between the workers and the owners of the services is always better under private ownership, because in the event of conflict between the two government can always step in as arbitrators whereas in the case of government concerns any strike that may be resorted to by the workers has far less chances of amicable and speedy settlement. Let it be prescribed by the government that buses satisfying all requirements and comfortability to the public under the Motor Vehicle's Act be kept by private operators who will use the same buses as what the government may contemplate under a nationalised scheme.

Further in our State the competition with railway is avoided by fixing the number of permits along the railway route and rates are also governed so as not to charge less than the railways. Permits which were granted were withdrawn by the benign government.

It is desirable that the present government being that of the people must take into consideration the actual fact after hearing the bus owners, and then they must decide the action that they have to take. Even in Madras and Bombay the nationalisation of Bus is yet under consideration and so far they have not come to any conclusion.

The nationalisation of bus services will not only deprive the proprietors of the scanty income but very large number of people such as drivers, conductors loaders, all those who depend upon them will be deprived of their livelihood and an army will be thrown out of labour.

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
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Apart from all these facts and arguments is it too much to hope, that Government even as a measure of token gratitude to the present road operators for keeping their vehicles Rolling" during six war years postpone nationalisation scheme for a period of five years? Let, me be allowed to close my talk with the saying of Edmund Burke ' All Government is based on compromise and Barter."

Mr. Meer Azam, Proprietor, Deccan Motor Service, Bangalore spoke to the effect that in view of the Nationalisation the Government has not sisued any communique to the public or to the Bus operators. The Dominion Government too is thinking to postpone the Nationalisation of the existing industries but to think of even more of industries of food, cloth, dwelling. In view of this let us all approach the transport Minister and have a free discussion in the matter and bring to his notice the hardships that the proprietors would be put into if nationalisation had to take a sudden start."

Mr Amavasya Srikantappa, Proprietor of R C. Motor Service, Doddaballapur, said that "Prevention is better than Cure." Even though there is not a communique to the effect that the government is nationalising the bus seavice let us not waste time as the Ministers in different parts of the State had explained that they are going to nationalise and that they have ordered for 150 buses etc. " It is strange " he further said "that the Coverement has not at all brought the subject before the R.A. and L.C. as the present Ministry is one elected by the public and should it not go to the credit of them that they should have made a wide publication through the houses and press communique and heard our opinions as we have based our living on it. Anyhow let us call for an interview and know our standings in the proposed nationalisation."

Mr. Abdul Rahiman B.A, President of the Association and the Chairman of the day said that "it is all a thing I hear from my learned friends who have spoken that the Government is going to Nationalize Bus service but I have not come across with any authenticated information. I also feel that the question ought to have gone through the houses before anything could be done. I feel proud it is a ' Peoples Government ' who are working to the wishes and betterment of the people will err in not bringing the subject of Nationalisation before all of us as we have served the public as well as the government for a quarter of century or even more! I was District Board President and R.A. member also as such let me assure you that we shall take the step of interviewing the Minister in this affair and know our standing in the nationalisation. Let us put all our efforts before our popular peoples government in at least having a consideration for all our thankless job of serving the public during the last six years of war wherein transport faced all kinds of hardships, scarcity of petrol, parts, Tyre and Tube etc.

G. SRINIVASAN,
Secretary,
Motor Vehicle Owners' Association.

BENTHAM'S BODY

The great scholar and child-prodigy, Jeremy Bentham, who could speak Creek, Latin, English and French at the age of five, left his entire fortune to the University College Hospital in London (founded by him) with the proviso that his skeleten must be preserved, dressed up, and put in the presidential chair at every meeting of the Board of Trustees. The testament has been very faithfully obeyed for the last 108 years. Mr. Bentham's remains are consulted for every important item of business. and in the minute book is recorded: "Present, but not voting."

" THE RATIONALIST. "

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The Manager,
" RATIONALIST "
Chamaraja Road, Mysore.

The Rationalist.

Monday 5-4-1948.

THE CONSTITUTION

II

The brochure issued by the Radical Democratic Party observes,

"The substance of the Royal Proclamation makes it clear that the new constitution has to be based on the principle of Constitutional Monarchy as it obtains in Great Britain. The Radical Democratic party which we have the honour to represent stands for full Republican form of Government, nevertheless, in view of the special circumstances obtaining in the State, it is prepared to accord its provisional acceptance to the principle of constitutional monarchy."

What is "the Radical Democratic Party", and who are the "we" who have the honour to represent it. Does anybody in the party know the meaning or can justify the name of the party?

What are the "special circumstances obtaining in the State", and what does "provisional acceptance" mean? Are the special circumstances temporary or permanent? If permanent, what is the meaning of saying: "provisional acceptance." Either the party accepts constitutional monarchy, or it does not. If it does not, it ought to say so. If it does, it ought to say so, instead of shielding itself behind a fog of words.

"Under constitutional monarchy as it exists in Great Britain, the king is the formal head of the State: he is the legal sovereign. But in practice he is merely the symbol of the sovereignty of the people, and as such acts in accordance with the wishes of people as ascertained by well-defined constitutional methods. The entire sphere of administration of the realm save certain functions specially mentioned in the constitution is left to a council of Ministers responsible to a legislature elected by the people. Under constitutional monarchy even though it is the king who reigns, it is the people who rule: as such sovereigty is vested in the people while the king remains the legal symbol of this sovereignty of the people," says the brochure.

The paragraph jumbles up most of the unproved and impracticable statements with which demagogue politicians today cheat and bamboozle the public for their own selfish ends. There is as much truth in their statements as in the mutterings of the inmates of the lunatic asylum. These statements are so far from fundamental realities that the men who believe them should be said to be living in a world of dreams.

The expression, "sovereignty of the people" is a contradiction in terms. The slightest thought and slightest observation should convince anybody that the statement is nowhere and in no sense true. The people cannot be both sovereign and subjects. They cannot be both Governors and the governed.

And the people are not a single unit, like a human being. They are composed of hundreds or millions of human beings, split into different groups or classes, with conflicting aims and hopes. So when you speak of the sovereignty of the people does it mean that each man is sovereign, or that "the people as a whole" are sovereign, and that the individuals are all slaves? If the individual is to be a slave, what is the good of the sovereignty of the people? Who gave them sovereignty? Why should not they exercise it? And why should they hand it over to somebody, of their unanimous choice, or majority choice, or minority choice, or somebody else's choice?

MONARCHY

CHAMARAJA WODAYAR

Chamaraja Wodayar, the tenth Ruler of the Dynasty was Raja Wodayar's grandson. Born in 1606, he succeeded to the throne in 1617.

The king was a boy, but there were Raja Wodayar's consorts and their advisers, and also Raja Wodayar had shrewdly created an office next to the King's, that of Dalvoy or Military Chief of Staff. Bettada Arasu, Raja Wodayar's brother's son, was the first Dalvoy. He had assisted Raja Wodayar to extend his territory, and during the early years of Chamaraja Wodayar's minority he kept the military strength of the State in trim, and protected the State against attacks.

What is the good of sovereignty if you cannot enjoy it freely and unfetteredly? How can you claim to be sovereign, when you have handed over your sovereignty to somebody, like the Russians to Stalin or Chinese to Chiang-Kai-Shek? Voluntary slavery is no less a slavery than slavery under compulsion. If you cut your throat by your own razor and by your own hand, it is no less your death than if some one else did it. Are the Japanese people under MacArthur sovereign? Are the Germans under the Four-Power Rule in Berlin sovereign? Are the people of Pudukottah sovereign? If they are, why have they been herded with Madras against their wishes? Are the R.S.S's, Hindu Mahasabhites, and Communists of India sovereign? If so why are they clapped in jails without trial and without notice? Are the people of Pakistan sovereign? If so why have they to register like ex-convicts and be dragooned into forced service? And in China and Greece is it two sovereign people fighting each other, or is only one section sovereign and the other section slave in the two countries?

(To be continued). *Editor.*

Soon after Chamaraja Wodayar's accession Jagaderaya of Chennapatna sent an elephant and 3000 varahas as presents and sought the aid of the Mysore army to conquer Chikkanayakanahalli. The presents were returned, and instead the Dalvoy marched the army for the siege of Nagamangala belonging to Jagaderaya. It was strongly held, and the attempt was not successful. But an expedition to the South against the Palegar of Danayakankote was a complete success, and the Palegar offered a tribute of 12000 varahas annually to Mysore.

In Mysore, Dalvoy Bettada Arasu, dissatisfied with the persons employed near the person of the minor king, sought to remove them. But this was unsuccessful, and two sons of Bettadarasu were found guilty of a plot to kill the king. They were punished, and the father was removed from office and blinded for life. Bannur Linganna was appointed in his place.

Dalvoy as he was, this Linganna was responsible for developing the town of Tirumakudlu and protecting it with stone works against the floods of the Kaveri, and providing proper structure for the several temples at Tirumakudlu, Gargeswari, and Narasipura, and making provision for daily worship and special festivals. Then this Dalvoy went to subdue Jagaderaya of Chennapatna, and lost his life in the siege. His successor was Dalvoy Basavalinganna. He led the army against Bommarsayya of Periyapatna. The operation was successful, and that Chief secured peace by offering a tribute of one elephant and 3000 varahas. The army next proceeded against Hanasoge, Saligrama, and adjacent territories and took them.

This Dalvoy recognised elephants as a major adjunct of the army, and organised for a regular annual supply from Katte Malalvadi region to the Mysore army.

Then he proceeded against Kottagala belonging to Ghatti Mudaliar. Unable to meet

the attack the latter sent an ivory palanquin, an elephant and 3000 varahas to placate him. Returning to the capital after these operations Dalvoy Basavalinganna died, and Vikramaraya was appointed in his place. He continued during the rest of the reign.

During Chamaraja Wodayar's reign the additions to the State were Maddur and Keragod in 1619, Malavalli from Jagaderaya and Arikuthara from Baloji Naika, and Bookankere and Sindughatta from Jagaderaya in 1624, Honganur and Amchavadi in 1626 from Hadinadu Nanjarajayya, Hadya from Nanjunda Aras, Tagadur from Prabhudeva, Kothagala from Lingarajiah, and Jadale from Chennarajiah, in 1630 Chennapatna and Kankanhalli from Jagaderaya, in 1631 Bellur from Parama Ravut and Nagamangala from Jagaderaya, and in 1633 Chennarayapatna from Venkatappa Naik.

Thus the extension of territory under Chamaraja Wodayar was as notable as under Raja Wodayar. In other respects too he kept on the tradition of his grandfather and of his Dynasty for piety, religious devotion ,love of learning, and care for the protection and welfare of his subjects.

Visiting Bellur and Nagamangala after their conquest the Jains of Sravanbelgola invited him to pay respects at the temple of Gomateswara. He acceded to their request. The town of Aghalaya he renamed Chamaraja-samudra and built houses and bestowed them in charity on learned and deserving Brahmins. In 1633 at the suggestion of the Queen, Muddajammanni, he built a magnificent sopana to the tank, Kalyani, at Melkote for the bathing convenience of pilgrims. Similarly Dalvoy Vikramaraya built a mantap and raised a grove on the river Kapila for use during Srikanteswara's festivals.

He got the Sanskrit Ramayana translated into Kannada so that the educative, inspiring, and illuminating lessons of that great work may be available to his subjects.

A contemporary of Chamaraja Wodayar, Oliver Cromwell, is said to have told his troops when crossing a river, "Trust in God, and keep your powder dry." Similarly Chamaraja Wodayar, while seeking to foster the godliness of his people, sought also to promote their military strength by establishing an arsenal for the manufacture of weapons.

So wise and far-seeing a Ruler death snatched away when he was just 30 years old, in 1637!

(Contributed)

A GOOD TRICK

WORTH COPYING

The celebrated Henry Labouchere was *en route* to Berlin when the German Customs insisted on minutely examining his luggage, though he said he had nothing to declare and he lost his train. He at once went to a telegraph office and sent a wire to His Highness Prince Bismarck, Reich Chancellor, Berlin, saying he was sorry he would be unable to dine with him that evening, having been detained at the frontier by discourteous Customs officials.

Presently a man was seen hurrying across to the Customs from the telegraph office. An official then came up to Labby, explaining obsequiously, 'If only they'd known ... Why hadn't he mentioned it?" etc, etc Well, said Labby, he would have to go on the next train—that was all. "But, also, Your Excellency"—his stock was well up now—"there is no train which would arrive in time." 'But couldn't you put on a special one?" Labby suggested. "That might be done," said the official; 'but it would be *very* expensive." "I don't suppose you mean that I should be put to great expense because of your rudeness?" Labby clinched.

In the end he was given a special train gratis and met at Berlin by a bowing, scraping stationmaster and staff who had been warned by telegraph! Labby had never seen Bismarck in his life and had no invitation to dinner!

BRUTALITY TO COWS

The following letter addressed to the President, Municipal Council, Mysore, will speak for itself—

Dear Sir,

Yesterday about 11 a.m. the cowherd took out a valuable cow from my house for grazing with the herd. Half an hour later I was informed that some Municipal gangmen had captured it and dragged it to the pound in spite of protests. Immediately I sent the dues for securing its release. I was informed that it would not be returned before 3 p.m. as there was none to issue receipt. When the cow returned at 3 p.m. I was horrified to see a dozen bloody wounds on its body. As I was nursing its wounds I swore by Mahatma Gandhi's soul that I would protest to you against such organised savagery.

The cow is not a tiger or a serpent. It does not hurt anybody on the road. Tax-paying residents do not let them out to stray. No Municipal Council in its senses could capture, beat and impound milking cows which are on their way from the house to the herd.

The rat-pest in the city is unbearable. You are impotent to prevent it. The monkey havoc in the city is bad. You are impotent to prevent it. The cows are more harmless than men. They are in the city for the good of your taxpayers. And yet you have engaged a gang of brutal ruffians for molesting and ill-treating them. Don't you agree that it is cowardly?

If the Councillors did not speak of satya, ahimsa, and dharma, but were a set of cannibals, it would be understandable. If you don't want cows in the city, you should honestly say so instead of seeking to shed their blood. At a time when other Municipalities are resolving against cow-slaughter, and when the Ministers are going round purporting to improve the cattle wealth of the country, you are engaged in shedding their blood! What a shame to the city to have such a Council?

Cows are not a road-menace. The net income from capturing, beating, and impounding cattle is but little, and that little is tainted money. If there is anything in the world which represents the spirit of Mahatma Gandhi, it is the cows. If the Mahatma's atma is conscious as you people contend, it should be cursing you each time when your ruffians capture, beat, wound, and impound a cow. I leave it at that. I don't wish to curse you. I know it is useless to plead with you to stop this foul practice as you are neither responsible nor responsive. You will name some road after Mahatma Gandhi for his atma-shanti, and go on beating and wounding the cows!

28-2-48 Yours sincerely,
G. R. JOSYER.

Curiously enough on the day this communication reached the President, the Council passed a resolution recommending to Government to legislate against cow-slaughter. There was no reference to its own brutality to cows. It is the duty of a Municipality to provide grazing grounds for its cows, just as it provides play grounds for its boys. The Municipal Council of Mysore has never thought of grazing grounds. But it has built cattle-pounds and engaged a band of brutal ruffians to capture cows forcibly, drag them to pounds with violence, and make some money thereby in order to mis-spend. One did not expect that under "democracy," local self-government could become so despicable.

Editor.

Copy to Sirdar Patel, Deputy Premier, and Dr. Rajendra Prasad, President of the Congress.

Like doctors who prescribe repeated injections for a chronic patient, we have to go on repeating the above till it probes the thick skin of the Municipal Council and cures its foul disease. The public would be interested to see how long the Council can remain brazen and unashamed, and prove callous to the misery of cows and the clamour of the public.

Editor.

"Politics, Philosophy, & Phantasy

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY, 1928-30. EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA. EDITOR "RATIONALIST.

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Editor.

'There is no sight more wonderful in all the world than the crescent sweep of the Ganges on a bright morning when Benares is at prayer.'

Col. YEATTS-BROWN.

Even your test tubes tell you that we are right, for if you analyse the Ganges water, you will find that it is pure!

They consider giving knowledge to the ignorant like giving a razor instead of a rattle to a baby.

If you find the path quickly it is like finding money quickly—quickly lost again.

Yoga is a physical as a mental process. My father could pour water into his mouth and pass it directly through his bowels. My grand-father was waxed all over and buried alive for 43 days. I can swallow five different coloured hand-kerchiefs, and vomit them up in any order you wish, and I can lift a cannon-ball with my eye-lids!" A YOGI.

When your breathing is equable, you will have peace of mind whether you are being jostled in the market place or are sitting alone on a black antelope skin.

We deal with the 3 brains, the cerebral, abdominal, and pelvic, we teach through the six principles of silence, listening, remembering, understanding, judgment, action. We consider the individual as composed of the five qualities of akasa, vayu, agni, ahas, and prithvi, and give him knowledge according to his needs, studying his subtlety, voice-pitch, vibrations, motions, respiration, smell, and conversation. We study sound emanating from three places, the perinaeum, the cardiac plexus, the mouth. All that exists is Sound, in various shapes, but its highest vibration, the stillness of Samadhi is only reached through yama, niyama, asana, mudra, pranayama, dharana, dhyana. After we have risen to God-consciousness, we knock the scaffolding away!

Time is the essence of yoga. The exercises must be repeated until they become a habit.

A YOGI.

The head-stand, performed yogically, did seem to wash my brain. Sixteen hours a day of uprightness is unnatural for the human inside. COL. YEATTS-BROWN.

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
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4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಸಂಪತ್ತಿನ ಸಮಸ್ಯೆ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

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The Rationalist.

Monday 12-4-1948.

H. H. THE MAHARAJA'S ADDRESS

To the Constituent Assembly which met on 7-4-1948.

"I have very great pleasure in extending my warm greetings and cordial good wishes to the Members of the Constituent Assembly of Mysore on the auspicious occasion of their first meeting.

"The unique constitutional developments which have marked the history of Mysore, especially during the past six decades, have all tended to secure the gradual fulfilment of the policy of the Royal House of Mysore, viz., the associating of the representatives of the people more and more with the administration. It was in 1881 that my grandfather, His Highness the late Maharaja Sri Chamaraja Wodayar Bahadur constituted the Representative Assembly as a first step in the direction of ensuring that "the actions of the Government should be brought into greater harmony with the wishes and interests of the people." This step, then in advance of any similar development elsewhere in India, was carried further in 1907 by my beloved uncle His Highness the late Maharaja Sri Krishnarajendra Wodayar Bahadur by the constitution of the Legislative Council. The enlargement of the powers and functions of these two chambers from time to time in the course of their evolution has also contributed towards the closer association of my people with the administration.

"Events of great moment have come to pass in India recently; and it has been our privilage to witness one of the greatest facts in history, namely, India taking her place of honour as a free and independent Dominion in the Commonwealth of Nations. This event has its own full significance for Mysore. In my message of 8th January last year to the people of Mysore, I expressed a desire to have for my consideration proposals for constitutional advance in the State, taking note of the developments in the rest of India and of the aspirations of my people. My decision that the new Constitution for Mysore should provide for Responsible Government was announced in September last year and in pursuance of my later proclamation dated 29th October 1947, this Constituent Assembly composed entirely of elected representatives of the people has been set up to evolve proposals for implementing my decision to establish Responsible Government in Mysore.

Happiness & Psosperity for All

"I am confident that the Members of the Constituent Assembly will frame a Constitution suited not merely to the Constitutional status of Mysore vis a vis the rest of India, but also to the needs, conditions and genius of the people of Mysore, and that they will provide equal opportunities for all, and have as their sole aim and objective the happiness and prosperity of all classes of my subjects.

"I further fervently hope that the results of their deliberations will secure for Mysore an honourable place in India and enable her to play a worthy role in the vital task of promoting the happiness and prosperity of the Indian people as also the advancement of the cause of human brotherhood and world peace.

"I now wish the Constituent Assembly success and godspeed in its historic task, and pray that strength, wisdom and clarity of vision may be vouchsafed to its members."

THE UNIVERSITY JUNGLE

We are casually informed that some of the senior teachers superseded by the communalistic Mysore University appealed to Government against the injustice, and that in consequence they have been charged with indiscipline by the Vice Chancellor and the Registrar. The right to appeal to Government is not one of the imaginary "fundamental rights" that we hear so much about now-a-days, but a real fundamental right.

The public are aware that both the present Vice Chancellor and the Registrar have prospered in official life much more than their merits or deserts entitle them to. One would expect therefore that they would show their gratitude to God by seeking to help the deserving ones under them. But instead, like ill-bred boys who take pleasure in throwing stones at frogs in a pond, these two worthies not only inflict injustice on their deserving subordinates, but also seek excuses to cause them further injury!

Some time ago there was a report of shoe-beating in the University. Recently flesh-eating in the University has come to prominence, thanks to a tin-god social reforming minor official. Now this human-baiting by the two lucky boys, Vice Chancellor Mohiyuddin and Registrar Gardon, leaves a bad taste in the minds of the hearers. It is a pity that human nature in the University has been polluted to such an extent and become degraded to such a level. Evidently the new Government have not been able to spare time, in the midst of their high level preoccupations, to look into its affairs and disinfect and cynogas the University, and rid it of some of its evils. Therefore the Vice Chancellor-cum-Registrar happy-family combination is free to indulge in what the psychologists call sadistic mentality.

Editor.

THE DALVOY'S HIGH SCHOOL

The Dalvoy's School, started some 50 years ago by the late Mr. N. Krishna Rao, in commemoration of the Dalvoy family, has a long record of service among the educational institutions of Mysore City. Many of its alumni have achieved distinction in official and non-official life in the city and the State, and today its student-strength and examination results make it one of the best High schools in the City. Its increased work calls for increased funds, and the School Committee headed by Rajasevasakta C. Narasimhaiya, are appealing for public support. We trust that the public response will be generous.

We also think that since the Municipal Council is collecting Education Cess without rendering any educational service to the citizens, it should offer Rs. 1000 to each of the High Schools in the City and Rs. 100 each to other schools annually.

ACKNOWLEDGMENT

"Gramabhyudaya"

We acknowledge with thanks the Gandhi number of "GRAMABHYUDAYA," the rural development monthly issued under the auspices of Government from Bangalore. It is handy and well-got up, and contains references to Mahatma Gandhi's sad demise, and a number of valuable articles on agricultural topics which the Kannada-reading public should find of great use.

Sarvadhari Panchanga

Sri Mahavidwan Sampathkrishna Jois and Vidwan S. N. Krishna Jois have brought out a new Siddhanta and Vakya ephemeris for the new Hindu year. They have been doing this useful service to the public for nearly 4 decades, and their Panchanga is as useful and popular as any other.

HIGH INCOME

In these days of B B C. disputes with musicians over rates of pay, it is interesting to learn that Mr. Jack Payne, famous band leader and show backer smiles when he hits the headlines with "Jack Payne gets £26000 for New Contract" or "New Payne Show Nets £3000 a Week;"

He admits that his earnings have averaged £600 a week, which on paper means £30 000 a year—a lot more than the Prime Minister's salary and allowances But bitter experience, he adds, has taught him that the true receipts are infinitesimal by comparison.

WHERE THE MONEY GOES

Out of the £30 000 of a £600 a week artist he may have to pay 10 per cent agent s fee—£3,000. His personal expenses—publicity, handling fan-mail, giving charity shows and all the trappings that go with the job, will also account for about another 10 per cent. Income tax on the £24000 balance may be £11500, surtax a further £10,000 | This makes the outgoings £27,500, leaving him with £2,500 a year. Not so bad—but remember, such a chance comes only seldom. few stars can hope to claim £600 a week, and when it's gone, it's gone! There are no pensions in show business.

Jack Paine has seen plently of meteoric rises—and helped many When Anne Shelton first came to sing for him in 1941 she was a war time discovery who had been earning £12 a week. His broadcasts put her in the top flight, and soon she was booked continuously for dates averaging £500 a week!

Vera Lynn rose from £4 10s. in a Barking workshop to a film, stage and radio average total of £400; at one time more of her records were selling over here than those of Bing Crosby!

Turning to the business of running a show Jack Payne points out that while the gross capacity of some London theatres is over £5 000, you first have to deduct entertainment tax then the 5 per cent commission on seats sold through the agencies —probably two in every three. That leaves £1,600 profit, but to capture such an audience you must put on a good show, which may be expensive. He has fitted out more than one touring show at a cost of £3 000 and got back only £2,800!

Often it pays better to be the boss of a show, or its author or producer, than to star in it. During the first run of "Private Lives" Noel Coward received over £1 100 a week from his percentage as author, producer, actor and third partner.

"The Hindu Law in Mysore."

M. N. SRINIVASAN, B.Sc. Hons. LL.B.,

Advocate, High Court, BANGALORE.

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"CHIKKADEVARAJA BINNAPAM"

By Mr. R. Tirunarayana Iyengar, B A.,
Retd. Assistant Commissioner.

(continued)

Further details of *Panchikarana* in respect of each element are described and this may be studied in the original itself or in the Tamil translation. [The mixture or compounding (panchikarana) of large portions of each of the original simple elements, with small portions of each of the four elements other than itself, is the cause of each element as presented to us appearing to possess more than one of the characteristic qualities mentioned i.e., each element as presented to us, is in reality, not simple as appears to a superficial observer, but composite, though-owing the fact that, in each such composite element, some one simple element predominates,—even such composite element is roughly distinguished by the name of its predominant simple element, such as ether, air, etc; one instance among others of a superficial observer ascribing to an element more than one characteristic quality is that the etherial sky appears blue; it is also owing to the aforesaid compounding of the original simple elements.]

In creating Brahmanda by the mixture of the seven described products of *Pancha Mahabhutas*, Mahat and Aham-kara, unlike the potter who undergoes physical exertion while plying his profession, you caused it to spring up without any effort by your mere willing just like bubbles are caused to spring up in the water. (The creation of Brahmanda is the building up of a system). Thereafter you created therein the four faced god (Brahma) with the intention of carrying out, through this servant, the creation of gods, men, animals and immovables who are caused to be born in Brahmanda. The creation of *tattvas, anda* and Brahma which in this manner you create immediately, i.e., without employing any intermediate agency, is said to be *Samashti-Srishti* (wholesale creation). Thereafter the creation of gods, and so on got done through the four-faced god (Brahma) is said to be *Vyakti-Srishti* (Creation in detail). Like the Brahmanda herein described you create several such Brahmandas and get work done through your appointed servants; hence you are proclaimed as the Lord of several crores of Brahmandas. Amidst this affair of world activity, may you be pleased not to forget me but to remember me, O Lord of easy accessibility to those who are exclusively devoted to you. O the Lover and Lord of the Mount Sri Yadusaila!

[The system, and all products leading up to it, the Lord creates immediately i.e., without employing any intermediate agency; while all products within the system, He creates mediately, i.e., through the agency of finite souls whose hearts He, indwelling, inspires.

The system having been created as described, and the elements evolved outside thereof having been transferred into the ether and other products therein found, then.—in order that, with these products, the different spheres might be formed, and that, in these spheres, act-bound souls might be classified as gods, men, and the lower kingdoms of nature, animate and inanimate,—the Lord creates the four-faced god (Chatur-mukha) in whose body dwells the whole mass of act-bound souls contained in the system over which such four-faced god is made to preside. All subsequent products, the Lord is pleased to produce mediately, i.e., through the agency of this four-faced god.]

REPRESENTATION NO. 14

[In this Representation is determined the position or state of the fourteen worlds in the Brahmanda.]

The warrior of warriors with devotional love thus submitted to Danujari (the enemy of *danaxas*, the Lord),—"You created the worlds which are the places for experiencing the fruits of all *Karmas*."

[O Sakala-Bhuvanodhara! [the foundation of all the (fourteen) worlds]. The worlds are fourteen and they are all in the Brahmanda. [Then follows the measurement and other descriptions of Brahmanda and the fourteen worlds therein; this portion may be studied in the original or in the Tamil translation. The names of the fourteen worlds in the Brahmanda, seven of which are the upper worlds one above the other in an ascending order, and the remaining seven of which are the nether worlds one below the other in a descending order, are given in para 2 of the Notes on Representation No. 7.]

(To be continued.)

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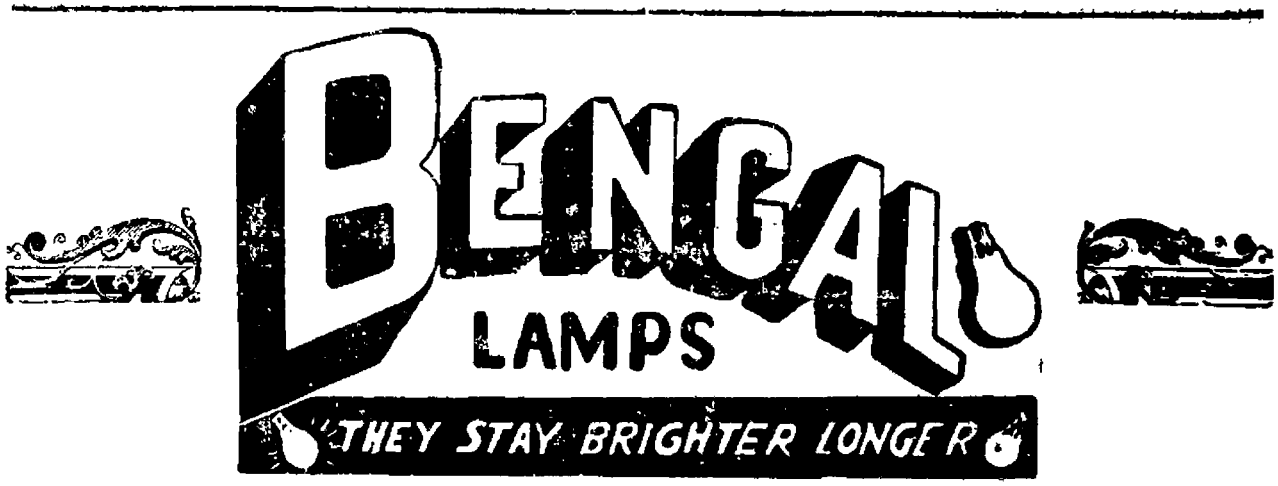

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VOX POPULI

The following letter addressed to the Ministers has been sent to us for publication :

"Permit me to bring to your notice the undermentioned few facts for favour of deep consideration before you embark on radical changes in the administration.

While appreciating the eagerness the Ministry is having to raise the standard of living on a common man and specially the labour class the circumstances and the environment should never be lost sight of The solution is not so easy as they imagine. It requires greatest consideration and every step they intend putting should be very well guarded and forethought. The Ministry came into existance and acquired power not from any particular group of men and the commercial classes have rendered greater service though not directly by many indirect means. At the time it was very essential to organise some forces to work against the Irresponsible Government which was not answerable to the Legislature The Labour Organisation was also one that played its part well then, but now the time has come to put down unrest in the country and to create a very happy atmosphere This would be achieved only if the Government do not interfere with private management in business and industries very often and give sufficient scope for the usual cordial relationship between the working class and the management.

It is indeed a pity that the Government could think of improving the Standard of Living by ennancement in wages and allowing more number of days as holidays. The Government should know that from among the general public there are many gifted with greater talents and the talent of a person cannot be bought. Forget not that you fought for freedom and got, not for you but to share equal with the rest, and commercial class is one within that fold. While appreciating the eagerness of Government to nationalise some industries and business the practical difficulties need not be lost sight of. The more the Government intend venturing in business, the greater would be the investment of public funds and risks too. The Government are alive to the fact that spoon feeding system cannot lost long and have sufficiently burnt their fingers too during the past few years when the Government undertook rationing and allied Civil Supplies Department. *As a policy it would be wise and sage always for the Government to think of aiding any private enterprise and be content to get in return some revenue by way of taxes and supertaxes etc. rather than indulging themselves unnecessarily in such petty things.*

Further more it is needless to emphasize that the selfishness in man whether he be an official or a private individual is the same and this evil instinct can never be wiped out and has been brought to light during Lord Bhuddha's time and even such great men were unable to eradicate the evil Why then the Government should think of Nationalisation Schemes and strike first the Bus Service Business? The success in business lies only in personal effort and interest and when handled by Government they are very remote. The establishment maintained in Civil Supplies during the Ration Period and the heavy losses sustained should make one open out their eyes and be guarded to invest Public Funds on Business. The Principle in Business should be service for his fellowmen and thereby a small return for existance to the Businessmen and this could be done only by private enterprisers who always think of least establishment, and devote much of their time and energy to safe-guard their self interest. Can the Government expect the same from their staff? If they disbelieve in this, they would do well to allow private parties to run their usual Bus Services and as an experiment side by side start Government Bus Services and know the consequences.

In view of the above mentioned facts and circumstances, the first and foremost thing that the Government should do is to inject or educate every citizen the moral preachings. make him know what is honesty, obedience, faithfulness and this rise in standard of life is far superior and beneficial to the country rather than embark on Nationalisation of Bus Service and other such concerns which breed a set of lazy workers who count only money and time with no enthusiasm in work.

I trust you will not mistake me for the frank suggestion I have given purely out of the scanty worldly experience gained by me which may not be compared to the vast experience you have gained.

Thanking you much in advance,

Yours Faithfully,
B. S. THANDAVAMURTY."
Merchant, Mysore.

A WONDER

"In the old days, the man who saved money was a miser; nowadays he's a wonder."

AN ALERT MIND

Clarence S. Jackson tells a story of his father, the famous photographer, William H. Jackson, who was having his own picture taken on his 98th birthday. The photographer, a cheerful young man, remarked when he'd fished, "Thank you, sir, and I sure hope I'll be around to take your picture when you're a hundred."

Jackson looked at him for a minute and replied, "Why not? You look pretty healthy."

ANY EXCUSE

On hearing the excuses given by the Russians for not favoring certain Balkan measures in the U.N., Warren Austin was reminded of the story about the Vermont farmer whose neighbor wanted to borrow an axe. "Sorry, Jim" said the farmer, "I've got to shave tonight."

His wife later took him to task, saying, "Why did you give Jim such a silly excuse?"

"If you don't want to do a thing," the farmer replied, "one excuse is as good as another"

MARRIAGE

MISS ELSIE THERESE, daughter of Mr. and Msss. C. E. Noronha, Development Secretary to Government, with Mr. ALWYN SALDANHA on 28-4-48 at St. Patrick's Church, Bangalore.

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THE CONSTITUTION

IV

Commenting on James Mill's views about Government by elected representatives, Macaulay, the distinguished historian and critic, observes, "It does not appear very easy, on Mr. Mill's principles, to find out any mode of making the interest of the representative body identical with that of the constituting body. The plan proposed by Mr. Mill is simply that of very frequent election. "As it appears," says he, that limiting the duration of their power is a security against the sinister interest of the people's representatives, so it appears that it is the only security of which the nature of the case admits." But is it not clear that the representatives, as soon as they are elected, are an aristocracy, with an interest opposed to the interest of the community? Why should they not pass a law for extending the term of their power from one year to ten years, or declare themselves senators for life? If the whole legislative power is given to them, they will be constitutionally competent to do this. If part of the legislative power is withheld from them, to whom is that part given? Is the people to retain it, and to express its assent or dissent in primary assemblies? Mr. Mill himself tells us that the community can only act when assembled, and that, when assembled, it is incapable of acting. Or is it to be provided, as in some of the American republics, that no change in the fundamental laws shall be made without the consent of a convention specially elected for the purpose? Still the difficulty occurs. Why may not the members of the convention betray their trust, as well as the members of the ordinary legislature? When private men they may have been zealous for the interest of the community. When candidates they may have pledged themselves to the course of the constitution. But as soon as they are a convention, as soon as they are separated from the people, as soon as the supreme power is put into their hands, commences that interest opposite to the interest of the community which must, according to Mr. Mill, produce measures opposite to the interests of the community. We must find some other means therefore of checking this check upon a check; some other prop to carry the tortoise, that carries the elephant, that carries the world!"

Macaulay further shrewdly points out, "By Mr. Mill's own account, even a Government in which every human being should vote would still be defective. For under a system of universal suffrage, the majority of the electors return the representative, and the majority of the representatives make the law. The whole people may vote, therefore; but only the majority govern. So that, by Mr. Mill's own confession, the most perfect system of Government conceivable is one in which the interest of the ruling body to oppress exists."

Macaulay concludes, "In no form of Government is there an absolute identity of interest between the people and their rulers. In every form of Government, the rulers stand in some awe of the people. The fear of resistance and the sense of shame operate in a certain degree on the most absolute kings and the most illiberal oligarchies."

Viewing the course of so called democracy in Russia, China, Germany, Italy and elsewhere during our time, we are struck by the remarkable truth of Macaulay's 120 years old remarks. Light-headed political enthusiast, of today may dismiss Plato, Bacon, Mill and Macaulay, as old-world thinkers, unsuited to

modern times. That would be both foolish and purblind. However to such persons we present the views of one who is spoken of as the most popular modern philosopher, C.E.M. Joad, in extenso :

"An ardent Socialist when young, I was also a not-so-ardent republican; the ardour of my republicanism was relatively less as I deemed the issue to be relatively less important. Nevertheless, I was fairly convinced that we should be better off as a republic. My reasons were two.

In the past kings had possessed power which they had used to oppress their subjects and to obstruct their wishes; power was evil. Indeed, its effect was so corrupting that a man must have an almost supernatural strength of mind to resist it. Kings, therefore, tended to be below the average of humanity in virtue! they tended, in fact, to abuse their power. In theory, the English king still possessed this dangerous and corrupting power, even if in practice he rarely exercised it. But suppose a Labour Government gained power, committed to the introduction of socialism; he would, I thought—it was a common view among us—bring his power rapidly back into use to obstruct the wishes of the people. The second reason was the encouragement that a court gives to snobbery. The grades of precedence, the hierarchy of rank, the titles, the honours,—all these, I had been taught to think, operated as a centre of infection whose poison percolated through all the pores of the social organism.

Thirty years later these old fears of mine are seen to have been bogies. The kings and queens who have ruled in my lifetime have persistently failed to abuse their power; in particular, they have not sought to frustrate the will of the people by obstructing the policy of Labour Governments. Indeed, they have co-operated with a Labour Government, precisely as they have done with Conservative and Coalition Governments. Nor is it now thinkable that they should do otherwise.

As to the snobbery argument, it is not so much that snobbery does not exist where there are kings and courts, as that it is so much more virulent where there are not. If the snobbery of a monarchy is as a whip, the snobbery of the republic is as a scorpion. Consider in this connection the case of America. How slavishly Americans sell their souls, and what to them is more important, expend their dollars to "contact"—I will not say a king—but a duke, an earl, a baron or a simple knight, to "contact," in fact, anyone with a title!

I conclude that snobbery is innate, and that it is better to recognise it, provide for it, and canalise it along channels that, smoothed by tradition, have become comparatively harmless through familiar usage, than to let it ramp and roar all the way up and down society like a ravening lion deprived of its legitimate food. And here, looking back upon my own objections on the score of snobbery, I am constrained to make the avowal of sour grapes. My quarrel with the English Court was not that it existed, but that it took no account of me.

The advantages of monarchy fall into two groups. First, negative; secondly, positive. Take the negative; There is need in the Constitution for a permanent, enduring strand to give continuity and stability. Governments come and go. How important, then, that the Constitution should include an authority whose position enables him to hold the threads of power while the going and coming is in process, an authority who, from his knowledge of the old can give continuity and countenance to the new. When a man has seen many Governments come and go, he grows to be ripe in experience, and can offer to the new, as did George V, a counsel made wise by years of authority.

Granted the need for this continuing factor in the Constitution, how is it to be met? There are three methods; by appointment, by election or by hereditary succession. If by appointment, then the appointment will be by the Government, and the king will not be above politics. If by election, then politics will still intrude themselves; since different candidates for the post of king or president will inevitably reflect the politics of the different political Parties. A king is a symbol of two things, of national unity and national stability. The unity is doubly important when the king is the ruler, not merely of one nation but of a commonwealth of nations Nor can it be doubted that it is through the Court rather than through the Houses of Parliament that, in our own case, the bond of empire runs, just as it is to the King rather than to the Government that the affections and loyalties of the citizens of the Dominions are given. The stability is doubly important at a time such as the present, when the environment of men's lives, no less than the structure of their society, has changed more rapidly in a quarter of a century than throughout the preceeding 200 years.

If he is to unite and to stabilise, a man must be not only above the suspicion of political bias. Hence an elected president, just because he is elected, is a less satisfactory performer of the function of unifier and stabiliser than a heriditary monarch. Thus, the American Government is, at the moment, embarrassed in its offer of aid to Europe by a consideration of the repercussions on the chances of President Truman's re-election, of the distribution of goods and money to needy foreigners.

One other negative point. Man cannot live by bread alone; he also demands circuses. In other words, his life needs gaiety, colour and glamour. Royalty provides the occasion for a little harmless pageantry. We neglect this occasion at our peril, for the demand for colour and glamour, denied expression along its natural channels, is driven underground and presently finds its way to the surface i unexpected and sinister places, in the worshi of the State, and of the dictator as the embodi ment of the State. For ours is an age in whic men suffer from a starvation of the spirit, n less than a starvation of the emotions. Let us then, be thankful for our own institution o royalty, in which these fundamentally huma demands are so happily satisfied, these turbulent human emotions drawn off through such harmless channels.

It was, I think, G. K. Chesterton, who pointed out the essentially democratic and representative character of the heriditary system as opposed to the non-democratic and non-representative character of the elective system. An election means that a number of ordinary men set apart one non-ordinary man, not because he represents them but because he does not. He is, as we say, outstanding. But under a hereditary system the chances are enormously in favour of the hereditary king being a man not different from but like unto those over whom he rules.

It is, perhaps, for this reason that there have been times in our lives when we have felt that the King in England is nearer to the hearts of the mass of the people than the Cabinet; one felt it especially in the last years of the reign of George V, who endeared himself to his subjects by the decent integrity of a life in which those qualities which the English more admire, and by which in their most optimistic moments they believe themselves to be distinguished, were exhibited at a high pitch of excellence in the face of all temptations to set them aside. Homeliness in a king flatters the majority of the nation.

These are some of the reasons why, an erstwhile republican, I have come to recognise the value of hereditary monarchy in general and have decided to put on record my own grateful thanks to our own monarch in particular."

Editor.

"CHIKKADEVARAJA BINNAPAM"

By Mr. R. Tirunarayana Iyengar, B.A.,
Retd. Assistant Commissioner.

(continued)

You are celebrated as Sakala-Bhuvanadhara (the foundation of all the worlds) because you alone are the cause of the nature, state, or position, and activity of all the beings in these fourteen worlds. I have learnt from the teachings of elders (your Godly-servants) that; therfore, my nature, state or position, and activity are also under your control. Hence I have taken off my hands in respect of what is good and what is evil to me The manner of protecting me lies in you, O Lord of easy accessibility to those who are exclusively devoted to you, and O Lover and Lord of the Mount Sri Yadusaila!

Representation No. 15.

[The dimensions of the earth (Bhu-mandala) are computed in this Representation.]

The Emperor of Karnataka submitted to Sauri (one born in the ancestry of Surasena, the Lord) —"It is the established truth that you created all the oceans, the mountains, the rivers and the earth (Dhara-valaya) enclosing all these."

O Akhanda-Bhumandaladhisvara! (the Supreme Ruler of the entire world). [Then follows detailed descriptions and measurements all of which may be studied in the original or in the Tamil translation.]

On the day when Bhu-mandala of this descriptions was drowned in the Pralaya-Ocean you bore it and protected it. Hence you are proclaimed as Akhanda-Bhumandaladhisvara. Though it is scarcely possible to Brahma and the like to see to the limit of your controlling might or glory. I have submitted with devotional love as much as my poor knowledge ran. Pardon this attempt of mine. Pardon O Lord of easy accessibility to those who are exclusively devoted to you. O the Lover and Lord of the Mount Sri Yadusaila!

Representation No. 16.

[The states or positions of Bhu-Svargas which are the places for the experiencing of happinsss, are made known in this Representation.]

O Nikhila-bhoga-Prabha! (the Bestower of all kinds of bliss) 'Bhoga' is the experiencing of happiness and unhappiness. The region where unhappiness (grief, distress) is experienced is called Naraka (Hell). The region where happiness is experienced is called Svarga. These Svargas which are the places of enjoying happiness exist in all the fourteen worlds. Of these the Svargas in the earth are called Bhu-Svargas. [The several Bhu-svargas are thereafter mentioned with detailed and long descriptions of each of them; reference is invited to the original or the tamil translation.]

The happiness enjoyed in the Bhoga-Bhumis are transient and hence I am not one desirous of these. I desire only the *nitya-bhoga* (eternal bliss) of your consecrated service. You are proclaimed as Nikhila-bhoga-prada. May you therefore be pleased to cause this (the eternal bliss of rendering consecrated services to you) to stay in me firmly. Make this to stay in me firmly O Lord of easy accessibility to those who are exclusively devoted to you O the Lover and Lord of the Mount Sri Yadusaila!

"You created the differences in the *svargas* that shine in the world." Thus submits he who is merciful towards his captives, at the feet of the Lord of Yadugiri.

Representation No. 17.

[This Representation narrates in detail the conditions obtaining in Narakas (Hells) which are the places where distress is suffered.]

The Terror of enemy-kings, making deep obeisances unto the holy feet of the omnipotent, submitted—"Those who are tortured in Hell had not, in the past, even once made obeisance unto your Holy Lotus Feet.

(To be continued.)

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಹಸ್ಯ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. SOC., HON. MEMBER ARC MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY, 1938-39,
EDITOR: YAJURVEDA II VOLS, & RIGVEDA PADA; EDITOR "RATIONALIST.

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Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VIII No. 33] MONDAY 3—5—1948 [PRICE 0—1—6

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BRUTALITY TO COWS

The following letter addressed to the President, Municipal Council, Mysore, will speak for itself—

Dear Sir,

Yesterday about 11 a m. the cowherd took out a valuable cow from my house for grazing with the herd. Half an hour later I was informed that some Municipal gangmen had captured it and dragged it to the pound in spite of protests. Immediately I sent the dues for securing its release. I was informed that it would not be returned before 3 p.m. as there was none to issue receipt. When the cow returned at 3 p m. I was horrified to see a dozen bloody wounds on its body. As I was nursing its wounds I swore by Mahatma Gandhi's soul that I would protest to you against such organised savagery.

The cow is not a tiger or a serpent. It does not hurt anybody on the road Tax-paying residents do not let t m out to stray. No Municipal Council in its senses could capture, beat and impound milking cows which are on their way from the house to the herd.

The rat pest in the city is unbearable. You are impotent to prevent it The monkey havoc in the city is bad You are impotent to prevent it. The cows are more harmless than men. They are in the city for the good of your taxpayers. And yet you have engaged a gang of brutal ruffians for molesting and ill-treating them. Don't you agree that it is cowardly?

If the Councillors did not speak of satya, ahimsa, and dharma, but were a set of cannibals, it would be understandable. If you don't want cows in the city, you should honestly say so instead of seeking to shed their blood At a time when other Municipalities are resolving against cow-slaughter, and when the Ministers are going round purporting to improve the cattle wealth of the country, you are engaged in shedding their blood! What a shame to the city to have such a Council?

Cows are not a road-menace The net income from capturing beating and impounding cattle is but little and that little is tainted money. If there is anything in the world which represents the spirit of Mahatma Gandhi, it is the cows. If the Mahatma's atma is conscious as you people contend, it should be cursing you each time when your ruffians capture, beat, wound, and impound a cow I leave it at that. I don't wish to curse you. I know it is useless to plead with you to stop this foul practice as you are neither responsible nor responsive. You will name some road after Mahatma Gandhi for his atma-shanti, and go on beating and wounding the cows!

28-2-48 Yours sincerely,
G. R. JOSYER.

Curiously enough on the day this communication reached the President, the Council passed a resolution recommending to Government to legislate against cow-slaughter. There was no reference to its own brutality to cows. It is the duty of a Municipality to provide grazing grounds for its cows, just as it provides play grounds for its boys. The Municipal Council of Mysore has never thought of grazing grounds. But it has built cattle-pounds and engaged a band of brutal ruffians to capture cows forcibly, drag them to pounds with violence, and make some money thereby in order to mis-spend. One did not expect that under "democracy," local self-government could become so despicable.

Editor.

Copy to Sirdar Patel, Deputy Premier, and Dr. Rajendra Prasad, President of the Congress.

Like doctors who prescribe repeated injections for a chronic patient, we have to go on repeating the above till it probes the thick skin of the Municipal Council and cures its foul disease. The public would be interested to see how long the Council can remain brazen and unashamed, and prove callous to the misery of cows and the clamour of the public.

Editor.

UNCIVILISED EATING

The knife and fork are supposed to be symbols of civilization—shining creations of cutlery that help to distinguish civilized man from the savage.

Why should such prestige be accorded to these implements? They owe their use, primarily, to the belief that they provide a clean, hygienic method of conveying food to the mouth. But now a health authority, Dr. I. Gorden, deputy medical officer of Ilford, declares that the fork is a barbaric instrument which acts as a wholesale carrier of dirt and disease. The knife is indicted, too, because of the food-catching ferrules at the junction of blade and handle; but it is not as dangerous a disease-carrier as the fork, since it does not convey food to the mouth.

"The shape of the fork does not seem to have varied for hundreds of years," Dr. Gordon declares in 'The Lancet.' "Cleaning between the prongs, especially at their bases, has been made as difficult as possible by poor design. It is strange that so much fuss is made over the occasional cracked cup, when every fork is even more a trap for germs."

To get the facts, Dr. Gordon and his associates visited one hundred medium-priced restaurants in London. One fork was examined at each of these restaurants. Of the hundred forks, only twenty-one could be called clean when examined carefully with the naked eye. The other seventy-nine had visible foreign matter between the prongs—"ranging from faint films of grease to lipstick, polishing powder, and pieces of vegetables." It was obvious to the doctors that a microscopic examination was unnecessary; what they could see with the naked eye was revolting enough!

What is the answer? Do away with forks? No, says Dr. Gordon, redesign them. And, rather than wait for someone else to do the task, he has produced his own design. To reduce the area to be cleaned, the new fork has only three prongs instead of four, and they are about half their usual length. To make cleaning easier, the adjoining sides of each pair of prongs are believed on their upper surfaces. When this new fork is rubbed with a cloth, there is no surface or crevice that is inaccessible, and all dirt can be removed.

EDWARD VII'S CAR

The 27 h.p. limousine which Princess Elizabeth has bought out of the £4000 balance of her wedding gift from the R.A.F. and W.A.A.F. is likely to be used as her "official" car for the many public engagements she will be attending. What a contrast there is between this royal car and the 6 h.p. car that was built for her great-grand-father, King Edward VII! When the present King visited a shadow factory at Coventry in 1938 he saw this veteran and asked: "Do you think it will go?" He was told it would, so he clambered into the front seat and a factory employee started the engine. Lord Swinton, who was with the King, climbed into the back.

"Hold tight, everyone, we're off," said the King. The driver sounded the old-fashioned bulb hooter, the King laughed and workmen cheered. As the 39-yea-old car, with its solid tyres, chain drive, two cylinders and candle lamps, swung round a corner the King excitedly leaned out and extended his arm to indicate a turn.

TRYGUE LEI

Mr. Trygue Lie, Secretary-General of the United Nations, who recently paid a courtesy visit to London before flying to his native Norway, can truly be called the first world citizen. He is known and liked by important personalities in practically every capital. Somebody said that he "carries the world's load of mischief blithely on his burly shoulders."

When the Germans invaded Norway, Lie's ingenuity robbed them of one of their most coveted prizes—the merchant fleet of more than 1,000 vessels. Day and night, Lie sat in a small hotel in the Norwegian mountains playing to save the fleet. Mainly through his efforts the vessels, totalling to four million tons, were directed to Allied ports.

In London during the war, as Norway's Foreign Minister, Lie adopted Chelsea as his favourite football team and rarely missed a match. He is 51, and was formally engaged to be married when he was only fourteen and his future wife twelve!

Lie has forecast that U.N.O. will be bigger, stronger and sounder than the League of Nations ever was. The world hopes he is right!

The Rationalist

Monday 3-5-1948.

Owing to illness we have to go to Press without the Leader this week.

We would urge Readers to spend the reading time in praying that God may be pleased to change the blind-bull mentalilty of men in position with regard to Temple Entry, and that He may bestow, in its stead, some dignity, decency, good-sense, and statesmanship.

* * *

We give below a draft on Fundamental Rights of Men by which readers may judge the measure of liberty guaranteed by the new constitutions in India and Mysore.

1. Right to live:—By the word "man" in this Declaration is meant every living human being without distinction of age or sex.

Every man is a joint inheritor of all the natural resources and of the powers, inventions and possibilities accumulated by our forerunners.

He is entitled, within the measure of these resources and without distinction of race, colour or professed beliefs or opinions, to the nourishment, covering and medical care needed to realise his full possibilities of physical and mental development from birth to death.

Notwithstanding the various and unequal qualities of individuals, all men shall be deemed absolutely equal in the eyes of the law, equally important in *social* life, and equally entitled to the respect of their fellow-men.

2. Protection of minors:—The natural and rightful guardians of those who are not of an age to protect themselves are their parents.

In default of such parental protection in whole or in part, the community, having due regard to the family traditions of the child, shall accept or provide aiternative guardians.

3. Duty to the community:—It is the duty of every man not only to respect but to uphold and to advance the rights of all other men throughout the world.

Furthermore, it is his duty to contribute such service to the community as will ensure the performance of those necessary tasks for which the incentives which will operate in a free society do not provide.

It is only by doing his quota of service that a man can justify his partnership in community.

No man shall be conscripted for military or other service to which he has a conscientious objection; but to perform no social duty whatsoever is to remain unenfranchised and under guardianship.

4. Right to knowledge:—It is the duty of the community to equip every man with sufficient education to enable him to be as useful and interested citizen as his capacity allows.

Furthermore, it is the duty of the community to render all knowledge available to him, and such special education as will give him equality of opportunity for the development of his distinctive gifts in the service of mankind. He shall have easy and prompt access to all information necessary for him to form a judgment upon current events and issues.

5. Freedom of thought and worship:—Every man has a right to the utmost freedom of expression, discussion, association and worship.

6. Right to work:—A man may engage freely in any lawful occupation, earning such pay as the contribution that his work makes to the welfare of the community may justify, or that the desire of any private individual or individuals for his products, his performances, or the continuation of his activities may produce for him. He is entitled to paid employment by the community and to make suppes-

tions as to the kind of employment which he considers himself able to perform. He is entitled to profit fully by the desirableness of his products and activities. And he is entitled to payment for calling attention to a product or conveying it to consumers to whom it would otherwise be unattainable. By doing so, he does a service for which he may legitimately profit. He is a useful agent. But buying and holding and selling again simply in order to make a profit is not lawful. It is speculation; it does no service; it makes profit out of want, and it can be profitable only by creating or sustaining want. It tempts men directly to the interception of legitimate profits, to forestalling, appropriation, hoarding and a complex of anti-social activities, and it is equally unlawful for private individuals and public administrative bodies.

7. Right in personal property:—In the enjoyment of his personal property, lawfully possessed, a man is entitled to protection from public or private violence, deprivation, compulsion and intimidation.

8. Freedom of movement:—A man may move freely about the world at his own expense.

His private dwelling, however, and any reasonably limited enclosure of which he is the occupant, may be entered only with his consent or by a legally qualified person empowered with a warrant as the law may direct.

So long as by his movement he does not intrude upon the private domain of any other citizen, harm, or disfigure or encumber what is not his, interfere with, or endanger its proper use, or seriously impair the happiness of others, he shall have the right to come and go whenever he chooses, by land, air, or water, over any kind of country, mountain, moorland, river, lake, sea or ocean, and all ample spaces of this, his world.

9. Personal liberty:—Unless a man is declared by a competent authority to be a danger to himself or to others through mental abnormality, a declaration which must be confirmed within seven days and thereafter reviewed at least annually, he shall not be restrained for more than twenty-four hours without being charged with a definite offence, nor shall he be remanded for a longer period than eight days without his consent, nor imprisoned for any period without a trial, and without reparation.

At a reasonable time before his trial, he shall be furnished with a copy of the evidence which it is proposed to use against him.

No man shall be charged more than once for the same offence.

Although he is open to free criticism of his fellows, a man shall have adequate protection from any misrepresentation that may distress or injure him.

Secret evidence is not permissible. Statements recorded in administrative dossiers shall not be used to justify the slightest infringement of personal liberty.

A dossier is merely a memorandum for administrative use; it shall not be used as evidence without proper confirmation in open court.

10. Freedom from violence:—No man shall be subjected to any sort of mutilation except with his own deliberate consent, freely given, nor to forcible handling, except in restraint of his own violence, nor to torture, beating or any other physical ill-treatment.

He shall not be subjected to mental distress, or to imprisonment in infected, verminous or otherwise insanitary quarters, or be put into the company of verminous or infectious people.

But if he is himself infectious or a danger to the health of others, he may be cleansed, disinfected, put in quarantine or otherwise restrained so far as may be necessary to prevent harm to his fellows.

No one shall be punished vicariously by the selection, arrest or ill-treatment of hostages.

11. Right of law-making:—The rights embodied in this Declaration are fundamental and inalienable.

In conventional and in administrative matters, but in no others, it is an obvious practical necessity for men to limit the free play of certain of these fundamental rights.

(In, for example, such conventional matters as the rule of the road or the protection of money from forgery, and in such administrative matters as town and country planning, or public hygiene.)

No law, conventional or administrative, shall be binding on any man or any section of the community unless it has been made openly with the active or tacit acquiessence of every adult citizen concerned, given either by direct majority vote of the community affected, or by a majority vote of his representatives publicly elected.

These representatives shall be ultimately responsible for all by-laws and for detailed interpretations made in the execution of the law.

In matters of convention and collective action, man must abide by the majority decisions ascertained by electoral methods which give effective expression to individual choice. All legislation must be subject to public discussion, revision or repeal. No treaties or contracts shall be made secretly in the name of the community.

The fount of legislation in a free world is the whole people, and since life flows on constantly to new citizens, no generation can, in whole or in part, surrender or delegate this legislative power, inalienably inherent in mankind.

University of Mysore

No. E x 1- / 47-48 Dated 26 April 1948.

NOTIFICATION

It is hereby notified that the Medals and Prizes awarded to the graduates of 1947 will be distributed to the medalists and Prizemen concerned in the University office, Mysore, between 3 p.m. and 5 p.m. on the following days.

Friday 7th May 1948.

Saturday 8th May 1948.

In case the Medals /Prizes are to be sent by post, candidates have to send a receipt in the form noted below to the undersigned so as to reach him on or before 8th may 1948. The address to which they have to be sent may also be intimated.

The names of medalists /prizemen have been published on page 41-43 part III-2 of the Gazette dated 15th January 1948.

D. S. GORDON.
Registrar.

Received the following Medals, Prizes from the Registrar, University of Mysore.

Medals:

Prizes.

Address in full. Signature.

"CHIKKADEVARAJA BINNAPAM"

By Mr. R. Tirunarayana Iyengar, B.A.
Retd. Assistant Commissioner.

(continued)

O Narakantaka! (the Destroyer of Hells) The hells are places where grief is suffered. [Then follows detailed descriptions of the several kinds of Hells, of the tortures suffered therein, and of the various kinds of sins; reference is invited to the original or to the Tamil translation.]

In this manner there are a limitless number of Hells of various kinds into which those who committed these and other several kinds of sins fall. It is only by singing your holy prayer that the fear of all Hells is dispelled. You are therefore proclaimed as "Narakanthaka." I entertain absolute faith in you of this celebrity. May you be pleased to dispel my fear, to bestow on me the privilege of rendering consecrated services to your holy feet, and to pardon me! Pardon me O Lord of easy accessibility to those who are exclusively devoted to you, O the Lover and Lord of the Mount Sri Yadusaila.

Representation No. 18.

[In this Representation it is shown that the fruits of sins are terribly cruel and it is convincingly told that all such sins would be removed by devotional love (bhakti) and faith only, in the Holy Lotus-feet of Sriman Narayana]

"Even the proud sinners become pure by the mere thought of your Holy-feet." The Siddha-Garuda-Dhvajanka (whose banner bears the insignia of Siddha-Garuda) title-holder thus submitted at the Holy-Couple-feet which are worshipped by Siddhas (Men of great purity and holiness)

O Paramapavana! (the Supreme Purifier). Sins are of three classes namely, those committed by deed, those committed by word, and those committed by thought, Sins committed by deeds are eating prohibited articles or things, taking food in the house of the wicked, getting performed yagnas (religious sacrifices) by those who are wicked or not eligible to perform the same, accepting gifts from the unworthy, getting contact with the wives of others, association in the company of the wicked, appropriating the property of others, doing violence to beings, and the like. Sins committed by words are giving expression to abusive language, uttering lies, carrying tales, wasting time in useless talk which benifits neither in this world nor in the next, engaging oneself in litigation or in illogical argumentative discussion, teaching Veda for wages, abusing others at their back, and the like. Sins commited by thought are evil-intention in respect of others, unattainable desires, impotent wrath, miserliness, ignorance, pride, jealousy or inimical feeling and the like. Those who commit these kinds of sins obtain after death that kind of *Yathana-Sarira* (suffering body) which is of the same kind as the body in which, in several ways sins were commited This *Yathana-Sarira* is indestructible either by cutting or by piercing, or by tearing, or by burning; it is so soft as to fade by a mere touch; it undergoes limitless suffering [Then follows detailed descriptions of the manner of inflicting in Hell several kinds of tortures on such suffering bodies of the sinners mentioned as also of other kinds of sinners and the bodies they get in their next births; reference is invited to the original or the Tamil translation]

In this manner those who commit these and such other several kinds of sins will continue to be born in several sinful wombs. It is impossible for these sinners even in crores of births to perform and complete the different kinds of expiatory rites prescribed for each of the sins committed by them. You are merciful and by your grace wisdom should dawn in their minds; repentance for past sins should arise—["Alas! I have transgressed the commandments of the Lord! what can I do?" It is only such persons who having committed sins cry as above with an acutely distressed mind, that are eligible to perform expiatory rites and not others]; expiatory rites should be observed to the best of one's capacity with the reflection that you are the Ruler and that he is your servant and finally there should be *Krishnanusmarana* which is constant meditation on you alone. It is by this meditation alone that all sins become extinct even without a shadow of taint. If the truth of this Sastra-significance is known, you alone will be proclaimed as Paramapavana (or a knowledge of the truth of this Sastra-Signif cance would make one to proclaim you alone as Paramapavana.) Therefore may you be pleased, without counting my sins as great, to manifest your purifying quality and protect me, Protect me O Lord of easy accessibility to those who are exclusively devoted to you. O the Lover and Lord of the Mount Sri Yadusaila!

(To be continued.)

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Editor.

GOOD SHOOTING

A Unique Victorian with unusual prowess was Walter Winans, of Beaufort Gardens, Brompton, who derived his millionaire's fortune from Russian railway construction. World's champion revolver shot, at good range he could snuff candle flames, pierce the pips of a six of-hearts, pick off six marked grapes from a hanging bunch, break six small balls with six shots in two seconds, hit two simultaneously as they swung past each other, score bull's eyes with a revolver held upside down at from ten to forty feet range. He invented a humanious soft bullet to spatter a burglar with red paint.

University of Mysore

No. Ex. 5-949/47-48 Dated 5th May 1948

NOTIFICATION

The University will award Three Scholarships of the value of Rs. 100/- each per mensem to M.A.'s and M.Sc's, of Backward Communities who are desirous of qualifying for the Doctorate Degree in the University of Mysore or any other University in India. A candidate who desires to take the Doctorate Degree of the Mysore University should satisfy the following conditions:—

Doctor of Letters: A Master of Arts of the University may present himself for the Degree four years after the M.A., Degree.

Doctor of Science: A Master of Science of the University may present himself for the Degree four years after qualifying for the M.Sc., Degree.

The Scholarship will be tenable for the period prescribed for supplication to the Degree. The award of Scholarship will be subject to the condition that if a candidate does not fulfil the purpose for which the Scholarship is awarded, he should refund the amount of Scholarship drawn by him.

Applications in the prescribed form, which is attached should be sent to the Registrar, University of Mysore, Mysore so as to reach him on or before 15th May 1948. The covers must be superscribed "Applications For Doctorate Degree Scholarships For 1948-49".

By order,
D. S. GORDON.
Registrar.

APPLICATION FOR D.Sc., DEGREE SCHOLARSHIP

1. Name.
2. Father's Name.
3. Caste.
4. Age.
5. Address.
6. Qualifications.
   (i) Class
   (ii) Year of taking the Degree.
   (iii) Subject offered for the degree.
   (iv) University from which the applicant obtained the degree.
7. Name of the University in which the applicant desires to study for the Doctorate Degree.
8. Subject to be selected for Doctorate Degree.
9. Whether the applicant is a Mysorean by birth or domicile.
10. Any other particulars that the applicant wishes to state.

Date.....

Signature of Applicant.

The Rationalist.

Monday 10-5-1948.

FROM HISTORY

Some time ago Sirdar Patel announced that the Temple of Somnauth, destroyed by Ghazni Mahmod, would be restored. Anent that and the recent unprecedented visit of G. G. Earl Mountbatten to the Ranganatha Swamy Temple at Seringapatam, the following remarks of Lord Macaulay on a censure motion in Parliament against Governor General Lord Ellenborough in 1843, would be read with interest. It was occasioned by a proclamation of Lord Ellenborough that the gates of Somnauth would be escorted by troops and restored to the temple :

" The charge against Lord Ellenborough is that he has insulted the religion of his own country and the religion of millions of the Queen's Asiatic subjects, in order to pay honour to an idol. In 1833 the Home Government sent out orders that the arrangements of the temples should be left entirely to the natives. Again in 1841 precise orders were sent out on the same subject, orders which Lord Ellenborough seems to me to have studied carefully for the express purpose of disobeying them point by point, and in the most direct manner. You murmur : but look only at the order of the Directors, and at the proclamation of the Governor General. The orders are, distinctly and positively, that the British authorities in India shall have nothing to do with the temples of the natives, shall make no presents to those temples, shall not decorate those temples, shall not pay any military honour to those temples. Now, Sir, the first charge which I bring against Lord Ellenborough is that he has been guilty of an act of gross disobedience, that he has done that which was forbidden in the strongest terms by those from whom his power is derived. The Home Government says—Do not interfere in the concerns of heathen temples. Is it denied that Lord Ellenborough has interfered in the concerns of a heathen temple ? The Home Government says, Make no presents to heathen temples. Is it denied that Lord Ellenborough has proclaimed to all the world his intention to make a present to a heathen temple.' The Home Government says—Do not decorate heathen temples. Is it denied that Lord Ellenborough has proclaimed to all the world his intention to decorate a heathen temple ? The Home Government says—Do not send troops to do honour to heathen temples. Is it denied that Lord Ellenborough sent a body of troops to escort these gates to a heathen temple ? Either way he richly deserves a Parlimentary censure.

" So much for the first charge, the charge of disobedience. It is fully made out ; but it is not the heaviest charge which I bring against Lord Ellenborough. I charge him with having done that which, even if it had not been, as it was, strictly forbidden by the Home authorities, it would still have been a high crime to do. He ought to have known, without any instructions from home, that it was his duty not to take part in disputes among the false religions of the East ; that it was his duty, in his official character, to show no marked preference for any of those religions, and offer no marked insult to any. But, Sir, he has paid unseemly homage to one of those religions ; he has grossly insulted another ; and he has selected as the object of his homage the very worst and most degrading of those religions, and as the object of his insults the best and purest of them. The homage was paid to Lingamism. The insult was offered to Mahometanism.

Lingamism is not merely idolatry, but idolatry in its most pernicious form. The honourable gentleman, the Secretary of the Board of Control, seemed to think that he had achieved a great victory when he had made out that his Lordship's devotions had been paid, not to Vishnu, but to Siva. Sir, Vishnu is the preserving Deity of the Hindu Mythology; Siva is the destroying Deity; and as far as I have any preference for one of your Governor General's Gods over another, I confess that my own tastes would lead me to prefer the preserving to the destroying power. The temple of Somnauth was sacred to Siva; and the honourable gentleman cannot but know by what emblem Siva is represented, and with what rites he is adored. I am ashamed to name those things to which he is not ashamed to pay public reverence. Morally it is a crime. Politically it is a blunder. . . .

"So much for the serious side of this business; and now for the ludicrous side. Even in our mirth, however, there is sadness; for it is no light thing that he who represents the British nation in India should be a jest to the people of India. We have sometimes sent them governors whom they loved, and sometimes governors whom they feared; but they never before had a governor at whom they laughed. Now, however, they laugh: and how can we blame them for laughing, when all Europe and America are laughing too? . . ."

We are glad that Lord Macaulay is dead. Otherwise what a row he would have kicked up at Governor General Lord Mountbatten's visit to the heathen temple, and at his visiting the heathen temple and failing to visit the Mahometan mosque!

MONARCHY

VI

DEVARAJA WODAYAR I

Devaraja Wodayar I, or Doddadevaraja Wodayar, the thirteenth Ruler of the dynasty, was the son of Raja Wodayar's step-brother, Muppina Devaraja Wodayar. Born in 1627 he ascended the throne in 1659.

He began his administration by checking the stewardship of Dalvoy Hamparajiah, and finding that he had not been true to his trust he dismissed him, and after trying Kalale Mallarajiah and Muddayya and Kanthaiah for brief periods, appointed Nanjanathiah as Dalvoy and chief executive.

Another curious thing that he did, which bespeaks his foresight, was to remove his 16 year old son, the Yuvaraja, Chikkadevaraja Wodayar, from the temptations of the life of the Royal Court, and to place him under proper tutors at Hangala near Gundlu, in order to fit him for his future kingship.

As usual the ascent of a new Ruler was a signal for those who had been defeated or dispossessed in the previous regime to take up arms and revolt or invade. Thus on Devaraja Wodayar's advent, Lakshmappa Naika of Narsipur leagued with Shivappa Naika of Keladi and other war-minded chieftains, and started on a compaign against the Mysore territory. True to his blood Devaraja Wodayar did not wait for them to approach the capital, but gathered his army and marched aganist them. He met and routed them with great havoc and seized the towns Sakkarepatna, Vastare, and Honnavalli belonging to them. On the entreaty of Shivappa Naika's emissaries, he returned the towns on the promise of an annual tribute. Similarly the king of Madura who sought to try his strength, was also suppressed, and forced to pay tribute. To show his contempt for these and other

hapless enemies, out of the personal ornaments and jewels which had been taken from them, he got made two jewelled sandals which he wore on his feet on formal occasions!

The acquisitions during Deveraja Wodayar's reign were, in 1663 Honnali from the Bijapur Muslims, Chelur and Bidare from the Palegar of Tumkur, Sampige and Hassan from Shivappa Naika, and Chikkanayakanahalli from the Muslims of Golkonda; in 1666 Saratavalli from Annajayya; in 1667 Erode and Dharapur from Chikkappa Naik of Madura; and in 1667 Huliyurudurga and Kunigal from Kempe Gowda, and Vamalur from Ghatti Modaliar.

A public work of perennial interest which this distinguished scion of the Dynasty conceived and got executed was the construction of 1000 stone steps up the Chamundi Hills, for the convenience of devotees. It was a stroke of genius that, not content with merely constructing the steps, he erected, in order to divert the mind from the tedium and effort of the ascent, a beautifully shaped gigantic stone bull, Nandi, 16 feet high recumbent, which has been admired by millions during these three centuries. That was the stone-bull which is reported to have been much admired by Governor General and Countess Mountbatten during their recent visit to Mysore.

At the foot of the hills he constructed 63 houses and presented them to deserving Brahmins, and near by built a Mutt called Gachchi Mutt and presented it to a Lingayat Jangama. To the north of these he built a spacious tank for water supply and named it Devambudhi. For over 275 years that tank served as a boon to the growing population of Mysore, till it was closed by a foolish civic authority.

He also constructed a series of stone corridors for the Trineswara Temple at Mysore, as also an imposing spire at the entrance. He donated a tulsi garden, a jewelled pedestal, and two golden vessels for cooked offerings, to the God of Tirupati! He made sumptuous offerings also to the Temples at Mysore, Nanjangud, Seringapatam, and Melkote.

He carefully husbanded the resources of the State, and after providing for the needs of the administration, he performed shastraically the sixteen Mahadanas or Supreme gifts, in order to attain beatitude in after life.

Going one better than Sher Shah, the king of Delhi, he provided travelling facilities for his subjects by planting shade trees all along the roadside, and constructing a chowltry, a stone-shelter, a grove, and a tank for every league on the State roads.

He continued the administrative reforms introduced by Raja Wodayar and Kantheerava Narasaraja Wodayar, during his thirteen years' rule, and while on a tour of inspection in 1673 died at Chikkanayakanahalli in his 46th year. His two surviving wives performed *sati*. So passed out another shining star of the Yadava Dynasty!

(Contributed).

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London's statue of James II dressed as a Roman is moving again It was given to James by Tobias Rustat, who paid Grinling Gibbons £600 for it and its first home was in the Privy Gardens, of the Palace of Whitehall. After James fled to France it was taken away, but it was soon replaced and stood for three hundred years.

In 1898 it was moved to the front garden of Gwydre house, but in 1902 taken down to make room for Coronation stands. In 1903 it was erected outside the Admiralty, but in 1939 was again removed for safety.

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"CHIKKADEVARAJA BINNAPAM"

Mr. R. Tirunarayana Iyengar, B.A.,
Retd. Assistant Commissioner.

(continued)

REPRESENTATION No. 19

[Thus beginning with Para-tattva-svarupa (Lord's nature or nature of God truth or God-essence) so far in the seven Representations (12 to 18) the nature of Achit-tattva (Matter) has been determined by narrating the process of the evolution of matter (R. 12 Prakriti Srishti), the event of Brahmanda born from those achit-tattvas (R 13) positions of the fourteen worlds in that Brahmanda (R 14) of those the dimensions of the earth (R. 15), Bhu Svargas (R. 16) tortures in Heils (R 17), and the means to avoid the suffering of those tortures (R. 18).

In this manner in the eighteen Representations the Tattva-Traya (The three verities) which are *Isvara* (God), *Chetana* (liege) and *Achetana* (matter), have been ascertained. An examination of the characteristics or positions of these three verities will give birth to renunciation in the two tattvas of *chit* and *achit* on the ground that they are of small happiness and non-eternal, and to attachment in Isvara-tattva on the ground that it is the only one of unsurpassed bliss. In the following twice-six or twelve Representations it is explained that the means to salvation is desirable to those in whom, in this manner, lustlessness and Bhakti (devotional love) in Paramatma are born. The explanation is as follows:—

In the nineteenth Representation the foundation is laid that of the four desires (Dharma, Artha, Kama and Moksha) sought after by men, Moksha is the greatest.]

1. In the preceding Eighteen Gadyas which convey all the significances the Mahi-Mahendra (the king who is the great Indra of this world) with devotional love addressed Daitya-Vairi (The Lord who is the enemy of Daityas or Rakshasas) in the following terms: The Lord of Sri (Sriman Narayana, R. No. 1); the Evolver of the Kosmos (Para-Brahma-Svarupa R. No 2); the Veda praised (one who is praised by all the Vedas, one who is known by all the Vedas) [Aprameya (R. No. 3); Sakala-Vidya-Pravarthaka (R. No. 4); and Sakala-Veda-Vedya (R. No. 5); these three are included in the term "Nigama Stuta"]; the wonderful Might or Glory (Adbhuta charita, R No. 6); the world Embodied [Samastha chidachit-vastu samraka (R. No. 7) who has in His body all the intelligent and non intelligent things]! Miracle-worker Aghatita-ghatana samartha R. No 8); The same in respect to all beings (Sarva-sama, Sakala-loka-niyamaka (R No. 9)]; Para-tattva or the Supreme Tattva [Para tattva svarupa (R. No 12); Sakala jagadeka-karana (R No. 10) and Paramatma (R No 11) are inclusive in Para-tattva]; and Bestower of different kinds of wonderful karma-fruits [Prithag-rupa-vichitra-karma-phala-dayaka; this comprehensive term may be said to include in it Aneka-Koti-Brahmandanayaka (R. No 13); Sakala-Bhuvanachara (R No. 14); Akhanda Bhumandala-dhisvara (R. No 15); Nikhila-bhoga prada (R No 16); Narakantaka (R. No. 17)† and Parama-pavana (R. No. 11)].

2. Prudha prathapa (the king of celebrated valour) submitted with great pleasure and with devotional love as follows to Him who is well worshipped by Sanaka-Muni: 'An examination of the fourteen worlds reveals that they afford no happiness and that they are non eternal; and it becomes revealed that *Para-Brahman* alone is eternal and is full of limitless bliss. An investigation into this conclusive significance will bring into men of wisdom renunciation in respect of this world (Lila Vibhuti) and desire for moksha or salvation.

3. Chikkadevendra, making obeisance unto Him who has as His family all those who, without any other relation, are ever in relation with Vishnu, submitted thus—"The means to salvation is appropriate for those in whom are combined the desire for *mukti* (release from karma bondage) and renunciation in respect of all other things." (To those who take refuge in Him with faith with a desire in Mukti combined with renunciation in respect of all other things, it is but appropriate that He alone is their means to salvation)

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(To be continued.)

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MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY, 1929-30, EDITOR: YAJURVEDA II VOLS, & RIGVEDA PADA; EDITOR "RATIONALIST."

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BRUTALITY TO COWS

The following letter addressed to the President, Municipal Council, Mysore, will speak for itself—

Dear Sir,

Yesterday about 11 a m. the cowherd took out a valuable cow from my house for grazing with the herd. Half an hour later I was informed that some Municipal gangmen had captured it and dragged it to the pound in spite of protests. Immediately I sent the dues for securing its release. I was informed that it would not be returned before 3 p.m as there was none to issue receipt. When the cow returned at 3 p m I was horrified to see a dozen bloody wounds on its body As I was nursing its wounds I swore by Mahatma Gandhi's soul that I would protest to you against such organised savagery

The cow is not a tiger or a serpent It does not hurt anybody on the road. Tax paing resydienst od not let them out to stray. No Municipal Council in its senses could capture, beat and impound milking cows which are on their way from the house to the herd.

The rat-pest in the city is unbearable. You are impotent to prevent it. The monkey havoc in the city is bad. You are impotent to prevent it. The cows are more harmless than men They are in the city for the good of your taxpayers. And yet you have engaged a gang of brutal ruffians for molesting and ill-treating them. Don't you agree that it is cowardly ?

If the Councillors did not speak of satya, ahimsa, and dharma, but were a set of cannibals, it would be understandable. If you don't want cows in the city, you should honestly say so instead of seeking to shed their blood. At a time when other Municipalities are resolving against cow-slaughter, and when the Ministers are going round purporting to improve the cattle wealth of the country, you are engaged in shedding their blood ! What a shame to the city to have such a Council ?

Cows are not a road-menace The net income from capturing, beating, and impounding cattle is but little, and that little is tainted money. If there is anything in the world which represents the spirit of Mahatma Gandhi, it is the cows. If the Mahatma's atma is conscious as you people con tnde, it should be-cursing you each time when your rufians capture, beat, wound, and impound a cow I leave it at that. I don't wish to curse you, I know it is useless to plead with you to stop this foul practice as you are neither responsible nor responsive. You will name some road after Mahatma Gandhi for his atma-shanti, and go on beating and wounding the cows !

28-2-48 Yours sincerely,
G. R. JOSYER.

Curiously enough on the day this communication reached the President, the Council passed a resolution recommending to Government to legislate against cow-slaughter. There was no reference to its own brutality to cows. It is the duty of a Municipality to provide grazing grounds for its cows, just as it provides play grounds for its boys. The Municipal Council of Mysore has never thought of grazing grounds. But it has built cattle-pounds and engaged a band of brutal ruffians to capture cows forcibly, drag them to pounds with violence, and make some money thereby in order to mis-spend. One did not expect that under "democracy," local self-government could become so despicable.

Editor.

Copy to Sirdar Patel, Deputy Premier, and Dr. Rajendra Prasad, President of the Congress.

Like doctors who prescribe repeated injections for a chronic patient, we have to go on repeating the above till it probes the thick skin of the Municipal Council and cures its foul disease The public would be interested to see how long the Council can remain brazen and unashamed, and prove callous to the misery of cows and the clamour of the public.

Editor.

DEMOCRACY

"For the normal man, unrestrained democracy is a very exacting way of living indeed. It asks too much of his natural resources. In a thousand situations even a wise or able man may find himself unable to decide upon the line of action that is fairly the best for himself and also the best for the general good, and in ten thousend he will find a fatal delay in his decisions For that reason, a detailed, comprehensive, agreed-upon, accessible and understandable system of laws, which are really rules for behaviour in predigested situations, is a necessary preliminary condition for a modern democracy."

"Our modern democratic community would frustrate its own declared aims without a complete, detailed, legal framework enforced by a judiciary and a police acting strictly under the law The man who in a breath will say "I am a democrat" and also "I am a rebel" is simply a fool!"

"The contrast between democracy and the forms of community with which it is generally contrasted lies essentially in this reliance upon law. In a democracy a man does or should know, or should be easily able to ascertain, exactly "where he stands," what he must do, what he may do, what cannot be done and he should be able to say with the utmost confidence "You be damned" to any illegal order or request. The laws that restrain and protect him have recived his implicit or expressed consent, and he has a reasonable right to attempt to alter them if he finds them uncongenial, but until they are altered they must be respected by all, small or great, in the community. The President or ruling assembly is as much bound by the law as the meanest citizen."

"But your enquiries will make it plain that the consent of the governed in a democracy can never be a finally silenced and irrevocable consent. It must be *a continuing consent*. It must be subject to sustained revision and renewal. From the point of view of democracy all absolutisms are illegal, and resistance to their commands is as justifiable as resistance to any less general hold-up or act of violence."

"A democracy needs to be in a state of perpetual vigilance against the specialist. From Cæsar to the present day democracy has been trapped into one-man tyrannies by crises."

H. G. Wells.

"The Hindu Law in Mysore."

M. N. SRINIVASAN, B.Sc. Hons. LL B,

Advocate, High Court, BANGALORE.

SUPPLEMENTAL VOLUME

Together with a comparative idea of the Law in British India, Case-law of Mysore, Privy Council and India brought up to March 1947.

Dewan Bahadur P. Venkatramana Rao, C I E, Chief Justice of Mysore writes:—

"It is not a mere supplement containing a collection of cases bringing the book up-to-date, but it has clear, concise, and adequate survey of Hindu Law both in British India and Mysore during the four years since the publication of the main volume."

Price Rs. 5—0—0.

Coronation Press,
Near Chamaraja Road, MYSORE

The Rationalist.

Monday 17-5-1948.

SHANKARA, RAMANUJA, BASAVA

Last week we published the amusing remarks of Macaulay about Vishnu, Shiva, and Lingamism. By a curious coincidence we have had during the week, 11th, 12th and 13th, the birthdays of Basaveswara, Ramanuja, and Shankara. Men who died 8 centuries and 12 centuries ago are remembered and adored by hundreds of thousands, while it is difficult for the greatest of contemporaries to be remembered a month after his death! What mighty and marvellous men they must have been, men of dazzling brilliance and atom potency, in order to be venerated at such distance of time! And how puny our own contemporaries appear compared with them, the "great philosophers", "great scientists", and "great statesmen" of the day, strutting about repeating the same vapid utterances from a hundred platforms, busy over nothing, and foolishly proud of their microscopic attainments, and ephemeral achievements!

During the first 10 centuries A.D. Jainism was the prevalent religion in this country. Shankara was born in 737 in Malabar, took holy orders in his 8th year, and before long became a scholar, thinker, expounder, and writer of unparalleled magnificence.

He revealed the Vedas and Upanishads to his country-men with an insight, a mastery, a brilliance which dazzled and enslaved the minds of his fellow-men. His philosophical compositions and devotional hymns, and his propagandist achievements throughout the length and breadth of India, all within a brief life-span of 32 years, make him one of the greatest personages of the world for all time. Basing his teachings on the Vedas and Upanishads he maintained that God alone exists, that we are all part of that God just as sparks are part of the flame, that just as a drunkard or diseased man sees double, we wrongly look upon the world as different from God, and that by purity of life and meditation we should shed our ignorance and attain salvation.

Ramanuja was born in 1017 near Madras, started studies under Yadava-prakasa, a Shankarite teacher, found the teaching unconvincing and less satisfactory than the truths and explanations that revealed themselves in his brilliant mind, and achieved such scholarship, and such winning eloquence and inspiring personality, that he became the recognised head of a new Vedic faith different from Shankara's Advaithism. He taught that the material world is too much of a fact to be dismissed as a mirage, and that God could not be dubbed an abstract, shapeless, nebulous entity, but was the embodiment of all that was great, noble, powerful, and glorious. He wrote out his philosophical conclusions in works of outstanding scholarship and profound merit. Unlike Shankara who was snatched at 32, he lived his illustrious and beneficent life for the full Gandhian span of 120 years, thinking God, preaching God adoring God. His teaching was, "God is one, and He is our Creator. He is All-merciful and therefore our way. He is All-knowing and Almighty, and therefore our God. The soul's end and aim is eternal service at His holy feet. By love of God emancipation is to be won."

Both Sankara and Ramanuja felt that earthly life is too full of sorrows, and must be finally got rid of as early as possible. They both speak of a final salvation, ending once for all

the formidable series of life and death which infest the soul. They both recognise that there is an infinite Being at the back of this whole universe, and that salvation consists of going to Him or becoming one with Him.

Basava belongs to the first half of the 12th century. Born in an Aradhya family, he belonged to the Veerashaiva faith, recognising Shiva as the *Creative Force* of the Universe, the *linga*, which so horrified Macaulay's innocent mind, constituting the symbol of the Divinity and being worn near to the heart. Like Buddha he was a non-Sanskritist, and so the Vedas had no value for him. Like Luther who revolted from earlier Christianity and introduced a Protestant form, Basava seceded from orthodox Veerashaivism which was Sanskritic, and propagated its moral teachings in vernacular form. while rejecting the earlier caste system, he inculcated reverence for the *Guru* or preacher, *Linga* or symbol, and Jangamas or celebate mendicant devotees.

Unlike Ramanuja and Shankara, Basava was a politician. Born near Belgaum, he settled down at Kalyan, where the Kalachurya King, Bijjala, married his sister, and made Basava his Chief Minister and General. He became all-powerful, and Bijjala's attempt to quell him failed, and subsequently the king himself was assassinated. His son and successor sought revenge on Premier Basava, who fled to Malabar, and was not heard of, according to historical accounts. Nevertheless his religious work is there, and 800 years after him his memory is cherished by numerous devotees.

That, at a time when the intoxicating political fumes are dehumanising people like the atom effects in Hiroshima, the birthdays of these three great saviours should have occurred on successive days during the week, should remind us that life has other ends than politics, and that "adult suffrage," "fundamental rights," "political assemblages," and "Ministers," are all straw in the scheme of God's Creation, and that the less we dwell upon these nonentities as they would be called by Shankara, the better for our souls.

Editor.

READERS' VIEWS

Dear Sir,

I and my friends have read with hearty appreciation your recent issues containing illuminating observations and excerpts about politics and democracy. "If men are not inclined to plunder each other, Government is unnecessary: and if they are so inclined the powers of Government when entrusted to a small number of them will necessarily be abused"; "The majority of the electors return the representatives, and the majority of the representatives make the law; and the power of that ruling body to oppress exists:" are fundamental truths of democracy which the public should ponder over, if they do not wish to become enslaved.

We also deeply appreciate the new feature of the "Rationalist", viz. the articles on "Monarchy". They are most timely, most interesting, and most eye-opening to the public. The Yadava Dynasty has practically been the Maker of Mysore, and has had one of the most distinguished careers in the history of India. The lives of the Monarchs that you have published make very fine reading, and will be universally read with pleasure. I write to suggest that they be published in book form and made available to the public in a handy volume. It is a tribute that we owe to those gallant men and noble Rulers, and it will help to keep their memory green in the minds of future generations.

A READER.

DIRECTOR'S KEY

A young gentleman of fortune was appointed to a seat on the Board of a new Company, and at the first Board Meeting he was, with due ceremony, handed the key of the special lavatory reserved for Directors. At the end of the year he attended another Board Meeting called for the purpose of examining the company's first balance sheet. He took one look at it, said nothing, and handed back the key.

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Out of school, Carol is a normal little girl who plays with her dolls and her companions.

But she reads a lot, too, and recently finished an omnibus digest of Plato's *Republic*. Dante's *Divine Comedy*, Darwin's *Origin of Species*, More's *Utopia*, Marx's *Das Kapital*, and Tolstoy's *War and Peace*. She does not like the cinema. It sends her to sleep.

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continued)

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Jnana-Yoga is of the following characteristic;— Washing off by this *Karma-Yoga* all impurities which are all the past sins and in the pure mind thus attained cognising the states of the twenty-four tattvas in the manner instructed in the sastras, to realise as if by actual vision the essence of *jivatma* and *paramatma*, which are said to be superior to all the twenty-four tattvas, is Jnana-Yoga.

Bhakti-yoga is of the following characteristic:— Knowing the positions of *jiva* and *parama*, observing the daily duties of *varnasrama*, and meditating on your Holy Feet without a break and with a determined mind and with devotional love, in the way prescribed as for our good in the Vedanta, is *Nidi-dhayasana* (the firmly determined mind to engage in meditation) or Bhakti Yoga.

Examining the positions of these *yogas* it is seen that *Karma-Yoga* brings in purity in the mind and thereby gives birth to *Jnana-Yoga* and other than being a limb of *Bhakti-Yoga* it is not an independent means to salvation. *Jnana-Yoga* also makes known the nature of *jivatma* who evinces devotional love towards *Paramatma*, and the nature of yourself who is the object of devotional love, and thereby shows *Bhakti-Yoga* but is not an independent means to salvation. *Bhakti-Yoga* also is only the devotional love which we who are your servants or subjects evince in your Feet who is the Master or Ruler. In the world it is only the love that springs in the Ruler towards his subjects that is efficacious and not the Love alone which the servants entertain towards the Ruler. Likewise Bhakti also is not the immediate cause to *moksha*. Your love alone is the cause to *moksha*. Hence glancing at the great Saints and Acharyas beginning with Parankusa (Nammalvar), Parakala (Tirumangaimannan) and the Holy Sanyasins and such others extending up to Lakshmanacharya (Sri Ramanuja) who were born and grew in the nectar of your mercy, may you be pleased to manifest mercy in me! Manifest mercy in me, O Lord of easy accessibility to those who are exclusively devoted to you. O the Lover and Lord of the Mount of Sri Yadusaila!

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The Pandit in the exposition of Vaishnava-tattva (Visishtadvaita Philosophy) submitted with confidence and respect at the Holy Feet of the Treasure-house of *sattva* (the Lord) thus—"Tattva (or Truth) is determined in Sattvika-Sastras alone."

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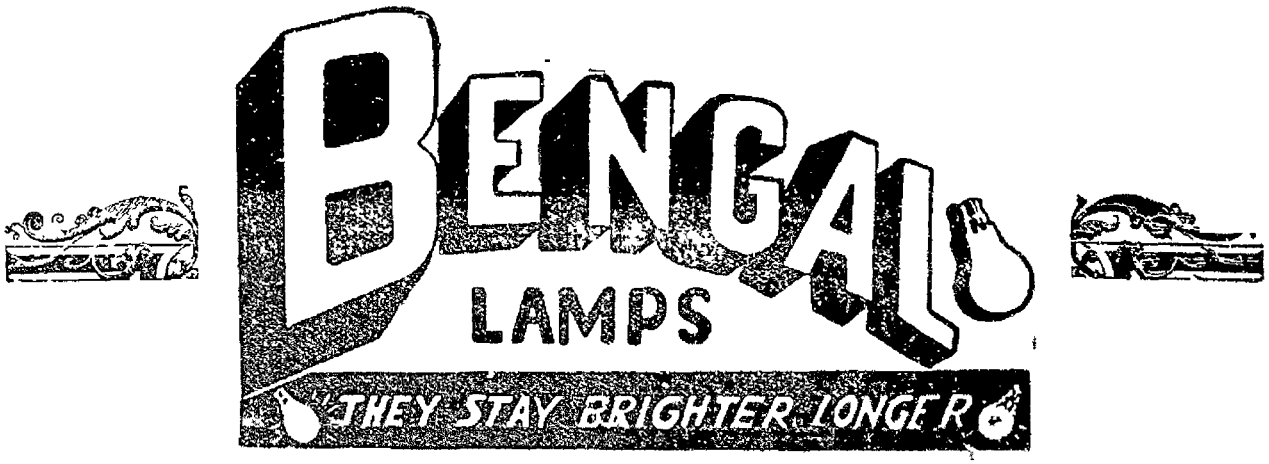

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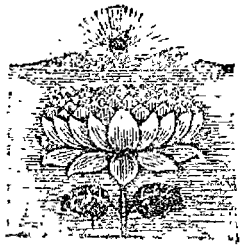

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for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VIII No. 36] MONDAY 24—5—1948 [PRICE 0—1—

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A GOVERNMENT SPOKESMAN

Speaking in Bombay recently, Mr. V. P. Menon, Secretary, States' Ministry, declared as follows:

"The policy of the govt. of India towards States has been governed by the objective which they as the first popular govt. of the country, set before themselves, namely, the integration and democratisation of the States.

"We have come in for criticism, in certain quarters, for forcing the pace of events in the States. To any impartial student of current history, it should be evident that there has been no compulsion, so far as the Government of India are concerned If there has been any element of compulsion, it has been the compulsion of events. In fact, it will be wrong to say that the events overlook the Princes; in the majority of cases, the Princes themselves forestalled the events."

"RULERS DESERVE WELL OF US"

"In other quarters there has" Mr Menon said, "been criticism of the Government of India's policy for being too soft to the Princes and for maintaining the anachronistic institution of the Indian rulership. These critics seem to forget that but for the public spirit of the Rulers and their ready appreciation of the legitimate aspirations of the people, the attainment of the ideal of a united and democratic India and peaceful transfer of power to the people in the States would not have been possible. By their good sense and patriotism they rendered possible the re planning of the Princely India. They deserve well of us."

Detailing the history of integration, Mr. Menon said, "With the birth of independence, the popular urge in the States for attaining the same measure of freedom enjoyed by the people of the adjoining provinces gained momentum and unleashed strong movements for the transfer of power.

"The Rulers who were quick to appreciate the legitimate aspirations of their people, gave Responsible Government. Democratisation of administrations is a satisfactory solution of the constitutional problem of the larger States only, but in the case of smaller States which are inherently incapable of survival as separate viable units, Responsible Government would only prove to be illusory and a farce This became evident first in the Eastern States where law and order situation deteriorated to an extent constituting a threat to the peace and tranquillity of the adjoining provinces"

INTEGRATION OF STATES

"These States known as Orissa and Chatisgarh," Mr. Menon said, "did not have sufficient resources to maintain anything like modern standards of administrations and as a result of the discussions that the Deputy Prime Minister had with the Rulers concerned in Cuttack and Nagpur, it was decided that the best interests of the people as also of the Rulers lay in the administrative integration of the States with the adjoining Provinces. The act of sacrifice on the part of the Rulers which this decision involved rendered it possible to transfer the administration of the small States from the Rulers to the Provinces. The basic principle, which governed this decision and has been since applied in other cases, is that democracy and democratic institutions could function efficiently only where the unit to which these are appointed could subsist in the fairly autonomous existence, and that where on account of smallness of its size, isolation of its situation and inadequacy of its resources, a State is unable to afford a modern system of Government merging is effected."

Mr. Menon said: "The merger of the Eastern States gave an impetus to the people of other States with limited resources to seek a similar remedy for their difficulties. As a result of further integration of the small States in the Provinces, 534 States with a population of 1,29,98,273 and a revenue of Rs. 57,22,286 have so far merged or will shortly merge into different Provinces.

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A similar process of consolidation has led in the integration of the East Punjab Hill States into a centrally administered province which will have a total area of about 11,000 square miles with a population of about one million and a revenue of about one crore."

"In the new set up that now emerges there would," Mr. Menon said, "still remain a number of major States unaffected by the movement of meger or union. They are the major States which have been recognised as viable units and are entitled to continue as separate autonomous units unless both the Ruler and the people of any of them desire to merge with the neighbouring Province or form a union with the neighbouring State on voluntary basis.

"How far this remarkable process of integration has simplified the problem of the Indian States will be evident from the fact that as against about 600 units which were called States on August 15, 1947, in a month or so the number of the States is likely to be reduced to less than 1/20th of the original number. Even more significant than the transformation of the external set up of the States has been the remarkable change in their internal set-up.

TRANSFER OF FULL POWER

Mr. Menon said: "There has been one essential condition which we have attached to all schemes recognised by us relating to the future set-up of the States, namely, transfer of full power from the Ruler to the people. In the case of merger of the State in the Province or the Centre, transfer of power to the people is automatic in that the merging States become parts of administrative units, which are governed by popular Governments or the Provinces or the Centre. In the case of the Saurashtra and other Unions the covenant governing the constitution of the newly created States expressly provides for full transfer of power to the people. As for the larger States unaffected by the movement of merger or union, movements for full responsibility have rapidly developed in them, and with the exception of the Hyderabad State, practically all the States have either transferred power to the people or have made announcements for establishing full Responsible Government in the near future. There is no reason to believe that the Rulers concerned will be lacking in the spirit of public service and response to popular demands, which members of their order have shown elsewhere."

OFFICE OF THE SECRETARY, CHELUVAMBA HOSPITAL, MYSORE

TENDER NOTIFICATION

Dated 16th May, 1948.

Notice is hereby given that sealed tenders in triplicate on half sheet foolscap paper will be received at the office of the Secretary, Cheluvamba Hospital, Mysore, by the Secretary at 11 A.M. on 21st June 1948, for the supply of Cow's Milk, required for the use of the Cheluvamba Hospital, Mysore, from 1st July 1948 to 31st December 1948 both days inclusive.

No tender will be received unless accompanied by a deposit of Rupees one hundred in Treasury Receipts. Each tenderer should produce with his tender a Solvency Certificate, which if obtained six months prior to the date of submission of tender will not be valid.

Detailed tender notification forms can be obtained at the office of the undersigned during office hours.

(Sd) S. D. SUNDARAM.
Secretary.

MARRIAGE

H. FAZLAL HAQUE, son of Janab Adl-ul-Mulk Abdul Ghani, Rtd. Judge, High Court, Bangalore, with Miss RAHATH BEGUM, daughter of Janab Mir Mahmood Ali Khan, Electrical Dept. on 23-5-48, at "Binfield," Richmond Road, Bangalore.

Sow. RUKMINI, sister of Sri T. S. Rajagopal Iyengar, M.A., LL.B,, Advocate, Mysore, with Sri S. LAKSHMINARASIMHAN, B.A.,, D. Com., and Upanayanam of Chi. T. R. SRINIVASAN, eldest son of Sri T. S. Rajagopal Iyengar on 27-5-48, at 1198 Vanivilas Road, Mysore.

Sow. VENKATASUBBAMMA, daughter of Sri Y. V. Gundu Rao, M.A., with Sri M. R. NARAYANASWAMY B.A., B.T., on 28-4-48, at "Sachchidananda", Krishnarajnagar.

The Rationalist.

Monday 24-5-1948.

OUR THRONE AND LIBRARY

Recently when the Governor General, H. E. Earl Mountbatten, went to Burma he took with him and gave back the throne which the British had carried away from there. But when he visited Seringapatam recently and paid homage to its titulary Deity, he came empty handed, and the interim Congress Ministry, out of ignorance or un-patriotism, did not remind him about the Throne and the Library which were carried away in 1799.

Here is a description of the Throne:

"The seat of the throne was supported on the back of a tiger, the solid parts being made of a black wood covered with a coat of the purest sheet gold as thick as a guinea, fastened on with silver nails, and wrought in tiger stripes curiously indented, and most beautifully polished. The floor of the throne, about 8 feet in length and 4 in width, was raised 4 feet from the ground, and besides the massive tiger, life-size, which formed its central support, stood upon richly ornamented uprights of the same materials, shaped like tiger's heads, at the 8 corners. The ascent to it was a ladder of solid silver gilt. The canopy was formed of a lighter wood entirely cased with sheet gold, with a thick fringe all round hung with fine pearls on threads of gold. The centre of the canopy was surmounted by the figure of the bird Hummah, made of solid gold, of the size of a pigeon, set with valuable jewellery, its beak being one large and beautiful emerald with another emerald suspended to it, its eyes two brilliant carbuncles, the breast one sheet of diamonds, and the wings expanded and hovering, and glitterin diamonds. On the back were many jewels fancifully set, and the tail, like the peacock, studded similarly with cc precious stones, so as to imitate th dazzling plumage, and so closely set tl gold setting was scarcely visible."

This precious throne was taken away fall of Tippu and is now in Windsor It is not part of British Royalty, insep like the Kohinoor, but is only a curio the Windsor Castle. Taking it away w Mahomad Ghazni's taking away the g Somanath!

The British know very well that ar sures carried away after a war do no stitute spoils of war. Things so taken the Napoleonic wars, the First World and Second World War have been ar being restored to the owner countries.

Taking away the throne and the librar just a case of looting, and against the te the Treaty between Maharani Laksham and the British in 1782.

"Upon the fall of Seringapatam we w 5 lakhs of pagodas", she said, and they a "They are willing to assist with their in reducing Hyder Ali, and in re-establi the Raja in his hereditary dominions upc conditions proposed in 1st, 2nd, 3rd, an articles." The treaty also prescribed th treasures etc., found in the several forts s be delivered to her.

Under this article it was wrong to taken away the throne and other things their return is an act of atonement fa belated. If it is done now, at a time nations are think ng of squaring up acc we might forget the past and call it an a grace.

PHONING THE GREAT

Some time ago a Russian worker rang up President Truman and an American worker rang up Marshal Stalin. Their conversations are said to have been cordial It would appear that the Heads of State, otherwise so inaccessible, are at the mercy of a telephone receiver.

A week latter a French journalist, Gilles Lambert, decided to ring up President Truman and see for himself. Anyone can try it, as his story shows. ....

When Trunks answered I asked for Washington, in the United States Hold on, I'll put you through to the Overseas Service.

It took a long time to answer, and the girl's voice sounded annoyed Washington? For what time?

Seven o'clock Paris time or 2 o'clock in Washington.

What number do you want? The White House. Is it a Government call? What name do you want? Truman—Spell it, please. T for Tommy R for Robert, U for Under, M for Mary, A for Apple, N for Nobody. Like Truman? Yes, he's the man I want.—I'll ring you back and let you know.

She rang back in due course and informed me that I would be put through to Washington at 7 o'clock.

6 P.M. The telephone rang and a grumpy voice asked:

Was it you who called Mr. Truman at the White House? Yes. What do you want with Mr. Truman?—And who are you asking personal questions?

I am attached to the Transalantic Service. And who are you? What right have you to ask for Mr. Truman? What are you going to talk about? How long will your conversation last? What is its purpose?

I answered: I am one of the President's closest friends. (Let's see if that works.) We met pigeon-shooting in Australia We're bosom chums.

You won't get Mr. Truman, he said, One can't bother Mr. Truman like this. He's the President of the United States, you know. You won't be able to talk to him.

You will not get Mr. Truman, he added.—I still want my call.

Someone sniggered; the person attached to the Transatlantic Service hung up his receiver.

7 P.M. Nothing. 7-30 P.M. I rang

What about the call to Washington booked for 7 o'clock?

The call to Truman? (*giggles*). An hour's delay (*more giggles*). I'll call you back.

10 30 P.M. The phone rang. A melodious, persuasive woman's voice: Hullo, are you the gentleman who is asking for President Truman? Are you really serious? Do you really want a private call? But, listen, perhaps on second thoughts. ....

I stuck to my guns. She sounded overcome.

Hold on, we are putting you through to New York.

New York. No interfence on the line, only a little echo. A telephone operator's voice:

Hello? President Truman, White House, Washington? An official call? Oh, a private call—I am afraid that's impossible.

I insisted. And for me to insist in English is no child's play. I said that it was absolutely necessary for me to speak to the President, that is was a question of the utmost importance. Heaven knows how much she understood—probably nothing

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at all' I asked her if she spoke French. No but her boy-friend fought in France. All is now well. Three cheers for America. I hung on. I heard snatches of conversations, cracklings. I remained silent in distant Paris. Then I heard the voice of the New York operator talking to man from Washington (The White House) who will have nothing to do with it. The operator said to me confidentially :

You know, it's not easy, you must have patience——then suddenly breaks off: White House? Go ahead, please.

I couldn't thank her and was just getting ready to speak to Washington when a French voice loudly intervened : Have you finished ? Finished with Washington ? Then hang up, please. . . .

I got rid of the French voice. I got back to Washington and heard again the voice of the White House operator. It was a man ; I inquire : Can you speak French ?

No, I am sorry. What do you want ?

I want Mr. Truman's Private Secretary.

Who is speaking, please ?

. . . . Finished with Washington ? Finished . . . came the French voice again. I got rid of him or again.

A citizen of France? O K.

Three seconds' silence and then a woman's vo —one of the secretaries at the Presidency.

I'm so sorry, the President never answers priv calls. He has so much work. But I'll put y through to his personal secretary ; hold on minute, please.

The personal secretary knew all about me, spoke French very badly.

The President will be so touched by your call must thank you on his behalf. Good-bye, sir, good luck to you.

He cut off very quickly. The return journ took me a second and a half.

I was back in France now. The line was m jumbled than it was in America. I heard an in tinct voice :

That's the lunatic who wanted to speak to P sident Truman. . . . !

"The Hindu Law in Mysore."

M. N. SRINIVASAN, B.Sc. Hons. LL.B.,

Advocate, High Court, BANGALORE.

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Together with a comparative idea of the Law in British India, Case-law of Myso Privy Council and India brought up to March 1947.

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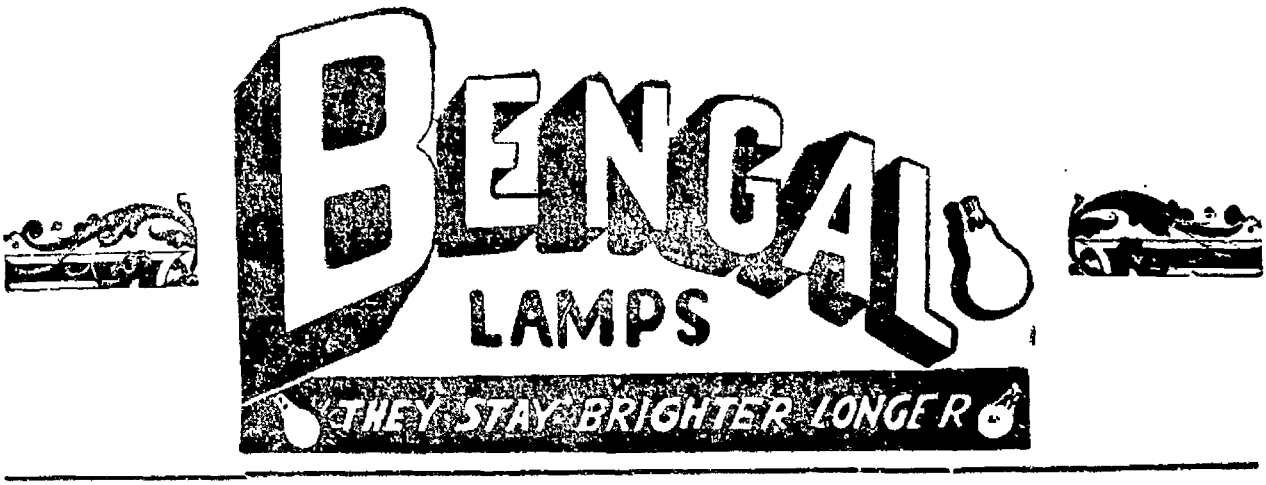
The following table speaks for itself :—

Year	Labour force	Index	Tons of ore milled	Index	Labour charges (in lakhs)	Index per man	Royalty, additional royalty and Gold Duty (in lakhs)	Index	Amount available for payment of dividend % of production
					Rs.		Rs.		
1939	28.315	(100)	801,787	(100)	95.4	(100)	58.4	(100)	19.5
1947	23,504	(83)	508,217	(63)	170.2	(215)	145.2*	(250)	2.7

* (after giving credit for estimated relief).

The expenditure on Welfare Services comprising a wide range of activities from Health Service to provision for workers' future have, during the years, increased to some Rs. 20,00,00 (twenty lakhs of rupees) annually.

(K.G.F. MINING BOARD.)



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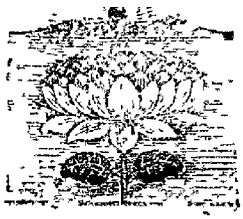

THE RATIONALIST

A weekly

to the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VIII No. 36] MONDAY 31—5—1948 [PRICE 0—1—6

EXPERIENCE COUNTS!

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PRESIDENT WILSON

Every form of fun has its fanatics who love to get together and compare notes. And, believe it or not, high-speed short-hand writing is a sport, and there are no fish more gregarious than the shorthand sharks. I know, because I happen to be one myself, says an American writer.

During the first big shoot I worked for the War Industries Board in Washington, taking shorthand notes and running errands for Mr Baruch, its chairman. In 1918, a few days before the Armistice, I was handed a letter to deliver to the President.

The waiting room of the White House that day was a jumble of Senators, Cabinet members, Ambassadors and important brass News of the Armistice was expected any hour. I handed the letter to one of Mr. Wilson's secretaries and was asked to wait A few minuites later the secretary returned looking puzzled. "The President would like to see you," he said, I got trembly inside. I was pushing 18 at the time—fresh out of the East side. My dealings with Presidents had been limited to the one I had seen on dollar bills.

Mr. Wilson was rifling through some papers as I entered. "I understand you're quite a shorthand writer," was his greeting. I knew that President Wilson was a shorthand writer of sorts. "I hear you're pretty good yourself, Mr. President," I blurted out.

Mr, Wilson blushed. "I don't get much chance to practise these days," he said. "Mr. Baruch tells me you can write 200 words a minute. I wonder if you'd mind giving me a demonstration" He handed me a pad and a pencil, and began reading a newspaper editorial at about 150 words a minute.

As every stenographer knows, it's the reading back that counts. When he finished, I shot the editorial back at him a good deal faster than he had dictated it. And then, being a bit of a show-off—yes, even that far back—I started at the bottom of the page and read the editorial backward! Mr. Wilson chucked. Then I picked up the paper and handed him the pad and pencil. "I wonder if you'd mind writing for me, sir," I said. "I'll take it easy."

He rubbed his glasses on his sleeve. "Don't go too fast," he warned. I read the editorial at about 100 words a minute, then asked him to read it back When I told him he had made no mistakes, the President sighed like a kid who had just finished *The Elves' Waltz* for Paderewski. I picked up his notes. "If you don't mind, sir," I said, "I'd like to keep them"

Woodrow Wilson reached for my shorthand notes. "We'll exchange," he said. We shook hands. I walked out of the White House and floated back to my office via the rooftops!

CO-OPERATION

At a Meeting of the representatives of all the Co-operative Societies in Mysore City, held on 22 5-48 under the Presidency of Sri T. S. Rajagopal Iyengar, M A, LL.B, President of the Mysore City Co-operative Society, Ltd., Mysore,

the following resolutions were passed:

1. Whereas the Mysore Co-operative Societies Bill was prepared quite a long time ago and does not take note of and provide for Post War requirements, this meeting requests the Government to drop the bill in its present form and urges the Government to appoint a Co-operative Enquiry Committee to make a comprehensive report and to prepare a new Bill in the light of the recommendations made by the Enquiry Committee.

2. This meeting is of opinion that clauses 10-(1), 12 (2) and 14, of the Mysore Co-operative Societies Bill which propose to confer on the Registrar of Co-perative Societies the power to modify the bye-laws of a Co-operative Society in his discretion, are opposed to the principles of Co-operation and will tend to destroy the freedom and autonomy of Co-operative Societies.

This meeting, therefore, requests the Government to take suitable action to delete the words, "with such modifications and additions as may be deemed necessary by him" in clauses 10-(1), 12-(2) and clausss 14 from the Bill.

3. This meeting urges the Government to delete clause 20-5 of the Mysore Co-operative Societies Bill which is caculated to cause great injustice to Co-operative Societies and also clause 89 (3).

A NEW BRIDGE

Speech delivered by His Highness Sri Jayachamarajendra Wadiyar Bahadur, G.C.B., G.C.S.I., Maharaja of Mysore, on the occasion of the laying of the Foundation Stone of the Bridge across the Kapini at Thumbasoge on *Sunday, 22rd May 1948.*

Mr, President, and Members of the Mysore District Board.

It gives me sincere pleasure to be present here amidst you to-day, to lay the foundation-stone of the Bridge across the Kapini river which will connect this area with many important centres of trade, commerce and culture. My Government have been steadily promoting the building of bridges across the rivers that span our State, and this bridge is one of an ever-growing series intended to bring the rural areas into close connection with the big centres of trade and industry. As you have pointed out in your Address, this new bridge when completed will play a very important part in promoting the material progress of this area.

You have referred to the various schemes of building bridges accross the Cauveri, which are ready and which you hope my Government will take up for construction at an early date. You will be glad to learn that my Government have decided to take up the construction of two other important bridges across the Cauveri, one at Bannur in T-Narsipur Taluk and the other at Chunchanakatte in Krishnarajanagar Taluk in the coming year. These bridges have been a long-left want in the respective areas and their construction will further promote the prosperity of the rural population in the District.

In your Address, you have referred to the activities of thd District Board, to the several medical institutions and Veterinary Hospitals, which are working satisfactorily, and to the interest which the Board has taken in executing schemes calculate to promote education and communications in the District. The responsibility which lies on local bodies is heavy and will grow in the coming years as the policy of decentralization is pursued and the local bodies are enabled to undertake more and more activities. The function of District Boards is to look after the interests of the rural population and I need hardly say that the prosperity of the State is essentially linked up with the prosperity of the rural population. Your request for a High School and for grants for the improvement of education and the starting of small industries will, I am sure, receive the sympathetic consideration of my Government. You will no doubt realise that Government can only supplement your resources and that the local bodies have, in the main to take the responsibility of augmenting their resources as far as possible.

In your Address you have referred to the changing political conditions, to the new Constitution which will shortly come into effect, and to your expectation of what this new Constitution is likely to be I am glad to note the emphasis that you place on the preservation of the individuality and the peculiar culture and characteristics of the State of Mysore in the new constitutional set up. Successive Rulers of the State have followed a steady policy of taking the people into their confidence and of entrusting them with ever-growing powers over administration. It is in pursuance of the same policy that I announced in 1947 my desire for further consitutional progress in the State. I share your hope and inded your confidence that in the political progress that is now under consideration, equal opportunity for all in every direction and social justice will be marked features.

I wish your Board all success in the very laudable desire that you have, of promoting these objectives within your sphere and of making the tiller and the toiler in the villages more happy and prosperous. With the harmonious development of the rural and urban areas, with the health and education of the far scattered and distant areas properly safeguarded and promoted, with Local Bodies and Government working with the single aim of improving the lot of the common man, Mysore and its people will continue to be in the vanguard of progress.

I have great pleasure in laying the foundation-stone of this Bridge.

The Rationalist.

Monday 31-5-1948.

RETRENCHMENT

We have not got the Budget Report or Dewan's Address to the Representative Assembly before us, because the Publicity Officer or the Dewan President, or a Press Gallery Committee consisting of some of the toadies, lick-spittles and meanminded hack-writers who mostly form the Bangalore Press, have thought fit to withhold from us the usual facilities. We must assume that they are of opinion that the Representative Assembly under the Popular Ministry is not of as much account or as much public interest as here-to-fore. They do not realise that for them to think so is an insult to the Assembly and to the Ministry.

It is true that packed Assemblies are not democratic and cannot command much public approbation. Their members cannot act according to their independent judgment, but slavishly follow a "High command's" arbitrary commands, on pain of dismissal. It is not Democracy proper, but a travesty of Democracy.

Even ordinarily when members could speak and vote independently as in the Indian Assembly of Gokhale and Malavya, a popular Assembly tends to become a ticklish institution.

An English visitor, who attended one of them, observed, "It reminded me of the Scripture when it says; On the first day there shall be an holy convocation, and on the seventh day there shall be an holy convocation, and in those shall no manner of work be done!"

And what work is done on other days is of the following type. Picture the same Indian Legislative Council. The Viceroy is presiding, and the resolution before it is the abolition of the Excise Duty on Indian Cotton Piece-goods. The voting is to be by acclamation. The resolution is put to vote. When the President says, "Those in favour of the motion say Aye", a full-throated roar from the non-officials answers him. Those against the motion produce a half-hearted murmur of No's. The Viceroy shoots a glance of mingled surprise and displeasure at his henchmen, but has to pronounce the decision, "The Ayes have it." But a foolish non-official, thinking to further strengthen the position, asks for a count, whereupon it is revealed that the resolution has in reality been rejected!

But forgetting the Representative Assembly and the mongrel brood of the Bangalore Press, we turn to a Press Note before us by the Economy Officer of the State calling for suggestion from the public with regard to economies in the State expenditure.

Like a neglected garden which develops weeds and becomes unsightly, the Administration has developed a lot of weeds and has not heard of retrenchment or economy for the past 25 years. So much so that many of the Departments have got two heads instead of one, and both of them together do less than half the work done before. The expenses have increased, the hangers on have increased, pays and allowances of favourites have become bloated, taxation has become irrational and exorbitant, but the increase in public benefits is neither conspicuous nor corresponding.

In many cases money is spent unproductively and wastefully like water. Numerous appointments are of the following type:-

Chairman of a Royal Commission to a witness: We understand, Mr. Webster, that when the administration of the Province, (Eastern Bengal and Assam) was first formed, you were appointed Financial Secretary,

Witness (humbly). Yes, Sir,

Chairman. And we understand that after holding that office for four months you became Judicial Secretary.

Witness (nervously). Yes, Sir,

Chairman. Do you consider that this change of office was in the interest of the public service?

Witness (resignedly). Yes, Sir,

Chairman (sternly) Will you kindly give us a reason for this extraordinary answer?

Witness (tremulously). Yes, Sir. The fact of the matter is, Sir, that after four months' experience of my work as Financial Secretary the Government very rightly came to the conclusion that I possessed no financial ability. So they made me Judicial Secretary."

Is there a limit to the wastefullness of such appointments? And how many such there are in the Mysore administration?

We may offer the Economy Officer a precedent which may serve as an inspiration.

Exactly 80 years ago, when the Maharaja Mummadi Krishnaraja Wadiyar of august memory died in 1868, Chief Commissioner Bowring appointed Superintendent Colonel Eliott of the Ashtagram Division to effect retrenchment in the Palace expenditure. Rangacharlu was drafted from Madras to assist him in that work. We are told that there were 9687 employees under the Palace Service drawing Rs. 57452 monthly. By careful pruning this was reduced to Rs. 3196 men drawing Rs. 19268 monthly.

But then Rangacharlu and Eliott had a free hand. We doubt whether now the Economy Officer or the Ministers have a free hand.

Governments should not speak of retrenching and enhancing taxation in the same breath. They should retrench first; renounce wild-cat schemes; then, if the people's income can bear further taxation, increase it.

Editor.

WEDDINGS

CHI. SOW. MANGALAGOWRAMMA and CHI. SOW. PANKAJAMMA, B.A., daughters of Sri Sangeetaratna T. Chowdiah, with CHI. C. RAME GOWDA of Closepet, and CHI. K. BHEEME GOWDA, B.E., of Bhaktipura, on 2-6-48 and 10-6-48 respectively, at 1156 Chamarajapuram, Mysore.

CHI. Ry. G. V. CHENNABASAPPA, son of Sri Natakaratnam G. H. Veeranna, with CHI. SOW. PARVATHAMMA, daughter of Sri. M. Thammiah, C. & M. Station, on 27-5-48 at Basappa's Intermediate College Buildings, Bangalore.

CHI. SOW. VEERAKUMARI, daughter of Sri M. R. C. Basappa, Proprietor, Jubilee Stores, Mysore, with Sri M. V. PRASANNAYYA, son of M. Ry. Veerasangappa of Magadi, on 2-6-48 at Sri Jagadguru Hostel, New Bannimantap Road, Mysore.

SOW. RANGANAYAKI, daughter of Sri A. K. S. Raghavan, B.A., B.E., to CHI. RA. SRINIVASAN, son of Sri K. S. Raghavachar, Anantapur on 2nd June 1948, at Lakshmipuram, Mysore.

A CLINIC

Janab Mahomed Sheriff, B.A., LL.B., performed the opening ceremony of "Sri Narasimha Clinic" for Homoeopathic treatment at at Mr. L. S. Raju's buildings in Basavangudi, Bangalore, on 26-5-48.

ARTS' SERVICE

Sri S. Subbakrishna, artist-photographer, inaugurated the "Aswini-kini Arts Service" on 23-5-48 at 924 Sunnadakeri, Mysore.

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Rs. 6—0—0 each.

The Manager,
"Rationalist," Mysore.

BRUTALITY TO COWS

The following letter addressed to the President, Municipal Council, Mysore, will speak for itself—

Dear Sir,

Yesterday about 11 a m. the cowherd took out a valuable cow from my house for grazing with the herd. Half an hour later I was informed that some Municipal gangmen had captured it and dragged it to the pound in spite of protests. Immediately I sent the dues for securing its release. I was informed that it would not be returned before 3 p.m. as there was none to issue receipt. When the cow returned at 3 p m. I was horrified to see a dozen bloody wounds on its body. As I was nursing its wounds I swore by Mahatma Gandhi's soul that I would protest to you against such organised savagery

The cow is not a tiger or a serpent. It does not hurt anybody on the road. Tax-paing resydienst od not let them out to stray. No Municipal Council in its senses could capture, beat and impound milking cows which are on their way from the house to the herd.

The rat-pest in the city is unbearable. You are impotent to prevent it. The monkey havoc in the city is bad. You are impotent to prevent it. The cows are more harmless than men. They are in the city for the good of your taxpayers. And yet you have engaged a gang of brutal ruffians for molesting and ill-treating them. Don't you agree that it is cowardly ?

If the Councillors did not speak of satya, ahimsa, and dharma, but were a set of cannibals, it would be understandable. If you don't want cows in the city, you should honestly say so instead of seeking to shed their blood. At a time when other Municipalities are resolving against cow-slaughter, and when the Ministers are going round purporting to improve the cattle wealth of the country, you are engaged in snedding their blood ! What a shame to the city to have such a Council ?

Cows are not a road-menace The net income from capturing, beating, and impounding cattle is but little, and that little is tainted money. If there is anything in the world which represents the spirit of Mahatma Gandhi, it is the cows. If the Mahatma's atma is conscious as you people contnde, it should be cursing you each time when your rufians capture, beat, wound, and impound a cow. I leave it at that. I don't wish to curse you, I know it is useless to plead with you to stop this foul practice as you are neither responsible nor responsive. You will name some road after Mahatma Gandhi for his atma-shanti, and go on beating and wounding the cows !

28-2-48 Yours sincerely,
G. R. JOSYER.

Curiously enough on the day this communication reached the President, the Council passed a resolution recommending to Government to legislate against cow-slaughter. There was no reference to its own brutality to cows. It is the duty of a Municipality to provide grazing grounds for its cows, just as it provides play grounds for its boys. The Municipal Council of Mysore has never thought of grazing grounds. But it has built cattle-pounds and engaged a band of brutal ruffians to capture cows forcibly, drag them to pounds with violence, and make some money thereby in order to mis-spend. One did not expect that under "democracy," local self-government could become so despicable.

Editor.

Copy to Sirdar Patel, Deputy Premier, and Dr. Rajendra Prasad, President of the Congress.

Like doctors who prescribe repeated injections for a chronic patient, we have to go on repeating the above till it probes the thick skin of the Municipal Council and cures its foul disease. The public would be interested to see how long the Council can remain brazen and unashamed, and prove callous to the misery of cows and the clamour of the public.

Editor.

"CHIKKADEVARAJA BINNAPAM"

By Mr. R. Tirunarayana Iyengar, B.A.,
Retd. Assistant Commissioner.

(continued)

Sathva-Pravarthaka! (He who makes the quality of sattva pervade in us). In determing the meaning of Vedanta, it should be determined from Itihasas, (Sacred Biographies) and Puranas (Sacred Histories). Of these the Ithihasas of Sri Ramayana, Bharatha and the like describe your greatness or glory alone and hence they are sattvika and are authorities in all respects. The four faced God is the originator of all the Puranas. The Purana narrated by that god on a particular day will be of that quality which predominated in him on the day on which he narrated the Purana. It is in this manner. A day of the four-faced god is called a *Kalpa*. As the four-faced god also is entangled in prakriti (subject to Karma-bandage) he also is possessed of the qualities of *sattva*, *rajas*, and *tamas*. In the *Kalpa* in which the quality of sattva predominates, the Puranas told or recited on those days are called *sattvikas*. They praise your greatness and act as means to salvation. Further, in those days in which the quality of *rajas* predominates, the Puranas told on those days are called *rajasas*. They speak of the exaltedness of the four-faced god and are the means to *Svarga*, wealth and the like middle-class fruits. Again in those days in which the quality of *tamas* predominates, the Puranas recited on those days are called *tamasas*. They speak of the exaltedness of Rudra and are the means to perdition. Therefore the *Sattvika-Puranas* recited by the four-faced god on the days in which the quality of *sattva* wielded controlling influence, are the chief authorities. In the remaining Rajasa and Tamasa Puranas all portions that are not contrary to Sattvika-Puranas, are no authorities. The portions therein that are contrary to Sattvika-Puranas are unauthoritative in respect of the apparent meanings conveyed by them and they are only something of a courtesy praise. Ignonant of this etiquette those that act in the belief that all that is told in the *Rajasa* and *Tamasa* Puranas are authorities earn as the result middle-class fruits and perdition respectively. So it is said in Matsya-Purana: You also have said so in Sri Bhagavad-Gita. Investigating the state of this, it is observed that there is no salvation which is the highest soul-sought end without aknowledge of *Artha-panchaka* (the five topics; self's nature, God's nature, nature of the soul-sought end or goal, the nature of the means, and the nature of the obstacles). That tattva-knowledge is not attainable without an acquaintance with the *Sattvika-Sastras*. That Sattva quality cannot be had without your special glance or grace at the time of birth. Therefore may you be pleased to grant me that *sattva* quality which makes one to entertain great faith in Mahatmas who obaining your special glance of grace at the time of their births and becoming *Sattvikas*, determine the meaning of Vedanta in accordance with *Sattvika-Puranas*. Grant me, O Lord of easy accessibility to those who are exclusively devoted to you. O the Lover and Lord of the Mount Sri Yadusaila!

REPRESENTATION No. 21

[In this Representation it is established by reasoning and comparison that among the Tantras Sri Pancharatna alone is the highest authority]

He of wonderful activity in demolishing perverted religions submitted with devotional love to Govinda that above all the Agamas of *Yoga*, *Sankhya*, and *Pasupatha*, *Pancharatna* stands as the supreme.

(To be continued.)

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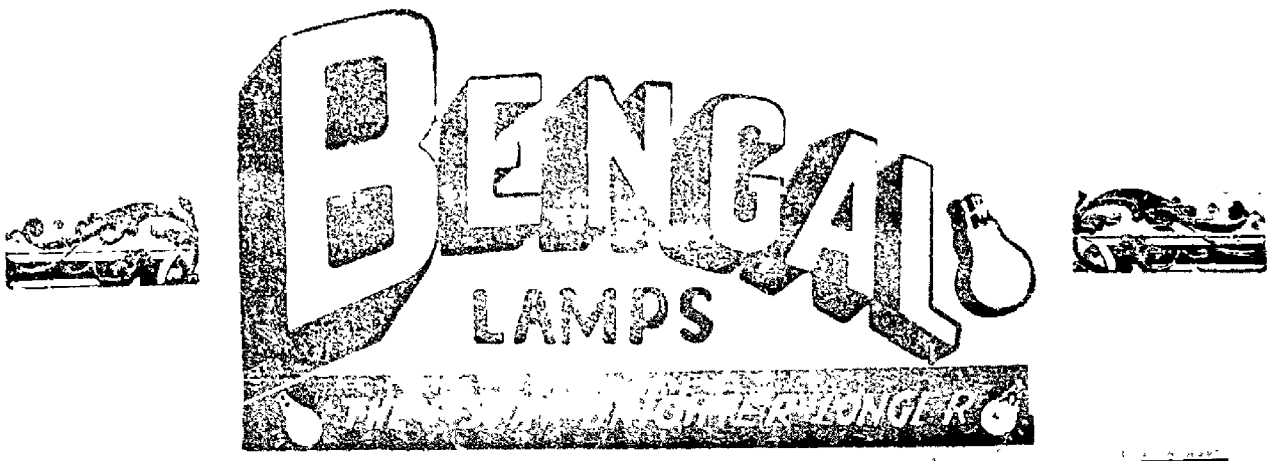

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FLAWS IN PROPOSED CONSTITUTION

Mr. R V. Krishna Aiyar former Legislative Secretary to the Government of Madras in a recent public address, after tracing the evolution of "fundamental rights" f om the time of the French Revolution said that in India the demand for declaration of fundamental rights arose out of two factors viz, British domination and the existence of minorities. Communal suspicion gave rise to demands for safeguarding cultural, linguistic and other rights

Dealing with the various Articles in the Draft Constitution in the Chapter on 'Fundamental Rights" Mr. R V. Krishna Aiyar said that the Article referring to equal opportunities for all citizens for employment should have been more precisely defined. Though there was a clause in the Government of India Act that no disability should attach to persons in the matter of holding an office by reason of race or religion, all sorts of communal and caste distinctions were observed in practice. Though the chapter contained a declaration of certain fundamental rights, Mr Krishna Aiyar said, provision had also been made for overriding powers to be taken by Government by which those fundamental rights could be made ineffective!

"With regard to the provision for equality before the law", Mr Krishna Aiyar said that there should be no distinction made between individuals and Government servants in this regard, and the present immunity given to Government officials in certain cases should be removed He suggested that the whole Clause (18) relating to freedom of speech, association, etc should be removed, as it was hedged in with many exceptions which ultimately deprived a person of all the liberties he was supposed to have been given! He suggested that freedom of association could be curtailed only when it was found necessary to do so in the interest of public peace. The Clause contained on the other hand, a very general and vague term interest of the general public" which might include any situation!

The same, the speaker continued, applied to the Clause relating to the right of holding property Mr. Krishna Aiyar also suggested that the Clause relating to the power given to the Government to enforce compulsory service for public purpose", should be more clearly defined mentioning what the term "public service" included. Mr R V. Krishna Aiyar said, in conclusion, that the right of interference in religious institutions should be given to the Central Government and not to the Provincial Government. Being a secular State, there should be the minimum interference by the Government in religious matters.

Mr Alladi Krishnaswamy Aiyar said that in considering the Articles of the Constitution bearing on "Fundamental Rights", it had to be borne in mind that the formulation of fundamental and minority rights was, to start with, an essential feature of the Cabinet Mission Scheme and that the constitution of a committee for the enunciation of such rights was insisted upon as a necessary step in the task of framing a constitution. He referred to the report of the Fundamental Rights Sub-Committee of the Constituent Assembly and the functions of the Drafting Committee.

Mr Krishnaswamy Aiyar made certain observations on the place to be accorded to fundamental rights in a constitutional framework and referred to the unwritten constitution of Britain. In the 1935 Government of India Act, there were a few provisions prohibiting provincial restrictions on internal trade and that persons ought not to be subjected to any disability in the matter of holding office by reason of race or religion.

After referring to the development of constitutional law in America, Mr. Krishnaswamy Aiyar said that the Continental Constitutions had not been drawn up with any great attention to the difference between rights which, from their very nature, were justiciable and rights which were not justiciable. The recent Irish Constitution had classified the rights into justiciable rights and principles of social policy which were not justiciable. The Committee of the Indian Constituent Assembly had followed the Irish example in drawing the distinction. The Assembly felt that it was not possible to place all rights and principles of social policy on the same footing and make them all justiciable, as certain principles, from their very nature, were not capable of enforcement in a court of law. At the same time, having regard to the 'objectives' resolution, the Assembly could not ignore the main tendencies of the time and felt that the directive principles of State policy for the benefit of the common man must find a place in the constitution so that they might serve as a guide to future legislature.

Proceeding, Mr. Krishnaswami Aiyar said that it was necessary to take into account the various considerations above referred to in any reading of the Articles of the Constitution. In the Articles in the Draft Constitution dealing with the "fundamental rights", giving effect to the decisions of the Committees appointed by the Constituent Assembly, there were certain articles applicable to citizens and other articles applicable to every person, be he a citizen or not. The Constitution proceeded on the footing, following the American example, that certain political and civil rights must be conceded only to citizens and that certain human rights must be conceded to every person in the territory of India. The Constitution also proceeded on the basis of a single citizenship unlike in America.

FREEDOM OF SPEECH

Mr. Alladi Krishnaswami Aiyar said that Article 19, dealing with freedom of speech and expression, etc., in Sub-Clause 2 to 6 merely gave effect to well recognised restrictions in any civilised State in regard to the rights conceded by it. Those restrictions had been read into the Draft Constitution by the Supreme Court, and Article 13, instead of merely leaving it to the Court to read into the rights any restrictions, sought to make those restrictions explicit. It was just possible that the language here and there was capable of improvement. He had no doubt, he added, that the Constituent Assembly would consider any well-directed and well-informed criticism and modify the language if necessary. It was unthinkable that there could be, what might be called, the absolute freedom of association and absolute freedom to reside or move about. Instead of leaving it to the Supreme Court to take upon itself the functions of the Legislature, the Draft Consitution merely took note of the existing tendencies and forces and sought to give effect to them.

Mr. Alladi Krisnaswami Aiyar said that there was some idea in our people that the State was a kind of a phantom whereas the individual was a reality. For the existence enforcement of individual rights he pointed out the State was a necessary foundation. They had now a democratic State. It had to function. It had enemies all round and there were also factions in many places. It should be considered what amount of restrictions to individual freedom and of what nature were necessary to preserve order.

With regard to Article 15, in which mention was made of "equality before the law". Mr. Krishnaswami Aiyar said that in his view that expression should be deleted. When this was made a constitutional guarantee, it might be beset with difficulties.

Dealing with the restrictive clause in Article 19, enabling the Government to make law restricting any economic, financial, political or other secular activities associated with religious practice. Mr. Krishnaswami Aiyar said that in making this provision notice had been taken of a set of people who went on collecting money in the name of religion by starting funds and such other activities. They carried on money-lenders' operation. This activity the State must be in a position to control.

Mr. Krishnaswami Iyer, a key-member of the Indian Constituent Assembly, has spoken as an opolagist for the denial of fundamental rights and for repression, and shows that the talk of Fundamental Rights is all moonshine. God save us from such bureaucratic legislators!

Ed.

MARRIAGE

CHI. Ry. H. R. VENKATA SETTY, son of M.R.Ry. Sahukar D. Ranga Setty, Mill-owner, Hosaholalu, with CHI. SOW. RANGAMMA, daughter of M.R.Ry. N. Krishniah on 2-6-48 at Holenarasipur.

CHI. SOW. RUKUMABAI, daughter of sri. Y. R. N. Rao. M.A., Superintendent of Post Offices, Mysore Circle, with CHI. Ra. M. S. PANDURANGAVITTAL, B.sc., at sri Anjaneya's Temple, Chaluvambavilas ground, Mysore.

UPANAYANAM

CHI. RAMACHANDRA, son of Sri. B. V. Nanjundayya. B.A., B.T., Head master, Dalvoy High School, Mysore, and CHI. VISHWANATHA, son of Sri Khas Rytwic Timmanna Sastry, on 9-6-1948 at 1077 Chamraj Agrahar, Mysore.

The Rationalist.

Monday 7-6-1948.

LAW AND STATE

There is much wagging of heads on the part of the public over the recent bandying of words between the Chief Justice of the High Court and the Government. It is like two lady elephants throwing muddy water at each other from jealousy over a tusker. Both of them love the Law, purport to maintain the reign of Law, and are accusing each other with not loving it enough. While the points raised and the language of the Chief justice are moderate, relevant, justifiable, the language of the Government statement is felt by many to be petulant, unbecoming, and unworthy, and full of what may be called road-side sweepings. We do not seek to pick holes in the Government statement, but the wholes in it are standing out like pegs in a coat-stand!

We have no reason to be partial to the Chief Justice or the High Court. When Ex-Justice Venkatramana Rao Naidu was imported from Madras, we deprecated the appointment, as the bringing in of foreigners for high posts would cause heart-burn in judicial ranks and impair the dispensation of justice. Some one in Government thought it very clever to haul us up before the High Court for contempt. But nothing untoward happened, though the Judges Nageshwar and Singaravelu were pleased to indulge in a few gibes and sneers. Even apart from that episode we have no reason to be partial to the High Court.

And we have no reason to be prejudiced against Government either. We are of opinion that Government as such, and Law as such, should be obeyed and respected. Neither should be treated with contempt, either by the public or by each other.

The relationship of the Judiciary to the State is something like that of a Son-in-law. We would ask the authors of the Government statement, the Law Minister, the Home Minister or any one else, whether they would address such language to a son-in-law.

In the present case we find that while the Chief Justice's remarks are mildly expostulatory, the Government's retaliatory statement is violent, contemptuous, and damaging. That a Government statement should use weapons and be couched in language reminiscent of Subrayankere and Banappa Park, and bear the signature of Mr. Vedavyasachar, the embodiment of docility, shows what we are coming to.

Let us summarise the facts of the dispute and give our findings.

The occasion is the Annual Conference of judicial officers of the State, held in the Legislative Council Hall of the Secretariat buildings. The Chief Justice presides, and the Dewan opens the Conference.

Opening the Session, the Dewan, Dr. Sir. Ramaswamy Mudaliar, referred to the independence of the Mysore Judiciary, and said that in that respect it bore comparison with Judiciary in any part of India and the world, and assured them and the public that its freedom from interference would continue, and in a more firm and unequivocal manner.

In his Presidential Address, the Chief Justice began in a conciliatory vein and referred in complimentary terms to the Chief Minister's emphasis on the maintenance of the Rule of Law and the independence of the Judiciary, and to the Law Minister's acceptance of the High Court's recommendations about the separation of the Judiciary and Executive, and about making the High Court

independent of the executive and the Legislature.

Dwelling on the same topic of judicial independence he made the following remarks which have made the Government spokesman wrathful.

"The tendency of modern democracy, the Chief Justice proceeding, said, had been to encroach upon the judicial powers of the Courts. There had been a bitter complaint on the part of the English lawyers and the public that day by day legislation was being enacted which had the result of trenching on the powers of the Courts. That tendency was slowly creeping into India and also into this State. In this connection, he would advert to Act XXV of 1948 recently enacted by the Mysore Government, to amend the Enquiry Committee Special Provisions (emergency) Act XXII of 1948. Under Act XXII of 1948 a Committee of Enquiry had been appointed to enquire into certain matters connected with the financial transactions of one Mr. B. N. Copal Rao, presided over by a Judge of the High Court. The enactment was intended to give some powers to this Committee. It shocked his legal sense to contemplate that the decisions of a body which was given the status of a Court of Justice presided over by a High Court Judge should be subject to review by Government. Whether the authors of this enactment really contemplated it or not, there could be no doubt that this was a serious encroachment on the judicial power and that of the highest court in the land. It seemed to him that it would lead to an impression on the public mind that there was a connection between the Executive and the Court of Justice. Any attempt to oust the High Court's jurisdiction must be held to be a serious inroad on its powers. That such an enactment could have been passed in the enlightened State of Mysore passed his comprehension.

"The Chief Justice, proceeding, said that he noticed recently a tendency to interfere on the part of the Executive which he thought was not deliberate but rather done under mistaken notions. Two instances had come to his notice. One was with reference to stay of proceedings attempted to be made by the Executive of a case pending before a Second Class Magistrate. In pursuance of a letter from the Chief Secretary to Government to the District Magistrate directing him to have the records submitted to the Government, the District Magistrate forwarded the letter to the Second Class Magistrate and called upon him to submit the records. Tbe Magistrate declined to do so pointing out that there was no provision of law under which the Government could call for the said records or direct the proceedings to be stayed, and it would be an unwarranted interference with the due course of justice. The action of the Magistrate was very commendable. In another case, a Munsif Magistrate likewise declined to take notice of a similar letter and pointed out that there was no provision for staying proceedings. These were clearly attempts at interference by the Executive with the course of justice. It was a matter of legitimate pride to him that his judicial officers were able to stand up to the Executive and administer law without fear. "With all the emphasis I can command. I exhort all of you to do your duty fearlessly and honestly according to law without caring for the smile or frown of any individual however highly placed, and the High Court will always be there to protect you. If the High Court fails to do its duty, you may take it that from that day the liberty of individual in this State must be deemed to have disappeared and Mysore would cease to be a civilised State," he added.

Mr. Venkatramana Rao continuing said that the first thing that a judge should cultivate was the distinctive trait of independence which

was absolutely necessary for doing justice between man and man and between man and State. Learning, honesty and patience were three of the best assets of a Judge. The Judge must keep himself always abreast of the law. He would, however, say, from his experience of dealing with judgments of judicial officers in the State, he found that the seriousness of this duty was not sufficiently realised and judgments most often gave him the impression of ill-equipment on the part of the officer. He was not making this remark with a view to criticising or offendidg them but with a view to directing their attention to it."

(To be continued). *Editor.*

BUSINESS ETHICS

What are "business ethics"? This query was put to a shop-keeper by his young son, present when his father was given a pound note by a woman customer in mistake for ten shillings.

The father, who did not correct her mistake, explained: "Now this is where business ethics come in—I have to decide whether to tell my partner or not."

OFFICIAL ENGLISH

Sometimes the redundancy rate of official English attains 100 per cent. The Roads Vehicles (Registration and Licensing) Regulations of 1931 have:

"A vehicle shall be deemed to be ordinarily kept in the area of the Council in whose area is situated the garage or other place in which the vehicle is ordinarily kept."

The meaning is that the vehicle is ordinarily kept where it is ordinarily kept. That is tautological. So the whole passage can be struck out and the meaning will remain unaltered!

and

"The Cabinet," wrote *The Times*, "have exhaustively examined the procedure for transfering power which may fail to be adopted if the plan for May 4th has finally to be abandoned as unworkable, and precautions have been taken to obviate any delay which might result from further references to London in the course of the approaching conversations by providing in advance, so far as is possible, for any issue that may emerge."

No serious man can assert that the above passage is a literal way of saying: "Mountbatten has now received instructions what to do if the May plan fails!"

The May plan has not failed. How well it has succeeded we are seeing, and suffering.

Ed.

"The Hindu Law in Mysore."

M. N. SRINIVASAN, B.Sc. Hons. LL.B.,

Advocate, High Court, BANGALORE.

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Together with a comparative idea of the Law in British India, Case-law of Mysore, Privy Council and India brought up to March 1947.

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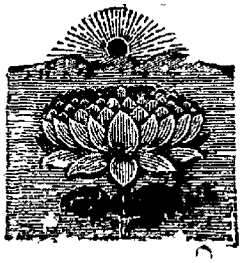

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Although the telling anti-Communist stories in Poland may mean imprisonment, the Poles think up new ones every day. Here are some of the latest:

A Foreigner asked a Pole. "How are trade relations between Poland and Russia?"

"Oh, most cordial," said the Pole. "We are sending them our textiles. In return they are taking our coal."

Poles work off steam against their own Russia-supplying Three-Year Plan by telling about the Politburo bigwig who was giving a pep talk to Moscow factory hands. "After the first Five-Year Plan," he promised, "you will each have a bicycle; after the second, a motorcycle; after the third, an automobile. But after the fourth, each of you will have an airplane!"

"And what would I do with an air-plane?" grumbled a worker.

Reproachfully, the Politburo man scolded: "Tovarisch. just imagine you get news that in Astrakhan they are selling matches. You step into your plane here in Moscow and fly to Astrakhan in an hour. You are in time to be among the first on a match queue!"

In Warsaw' a Polish newspaper publisher asked a visitor, "Do you know what is the most widespread country in Europe today?"

"No."

"Poland. Its army is in Italy, its population in Siberia, and its government in Moscow."

On a visit to Warsaw, a Pole living in Lwow, now Russian, was asked, "How are things going in Russia?"

"One can't complain."

"What? We hear things are even worse there than in Holland?"

"One can't complain," persisted the visitor.

"Why not?"

"*Try* to complain!"

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S. RAMASWAMY,
Principal

FALSE WAGE GAINS

Here is sound, straight thinking by the American Federation of Labor, from a recent bulletin to their members, this sort of common sense is the way to the prosperity America could and should have:

"Increased efficiency is the way to higher wages, lower prices for the consumer, a better market for your product and a more secure job for you. Traditionally, America has paid for rising wages by increasing productivity, and this is the only way to raise living standards. The other alternative—is no gain at all for workers, because living cost increases cancel wage gains."

That is the American way to mutual prosperity.

ELEPHANT RACE

During a visit to Perak in Malaya I saw an elephant race in the river, an annual celebration on the Maharaja's birthday. The elephants were having a "day off" from the heavy work of timber hauling, and that they were enjoying themselves was beyond question. Their eyes twinkled with fun as they manœuvred for position at the start: and several tried to unseat opposing jockeys by blowing water at them with all the force of a fireman's hose.

During the race it was hard to follow one's "fancy", as the Perak River was in full flood, and some of the elephants submerged themselves like submarines leaving their "mounts" to float away and make for the shore as best they could. As they neared the winning post the great beasts, half trotting, half swimming, made a run for it.

While the winner was kneeling for his prize—a bag of peanuts—some of the "also rans" dowsed him (and me), with what felt like half a ton of water. Thousands of Malays in the crowd thought that was the biggest joke of all!

* * *

A young man hopes for the best. When he gets a little older, he just tries to avoid the worst.

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MARRIAGE

CHI. A. S. NARASIMHAN, nephew of Sri Rajasevaprasakta A. N. Raghavachar with SOW. LAKSHMI, daughter of Sri D. Srinivasa Iyengar, on 10-6-48 at 2731 Vontikoppal, Mysore.

SOW. JAYASHEELA, niece of Dr. E. Anantha Rao with CHI. S. MADHAVA RAO, B.SC., on 10-6-48 at Ranappa's Choultry, Nanjangud.

SOW. SUNANDA BAI, daughter of Sri C. Raghavendra Rao, Manager, Bank of Mysore Market Sub Branch, Mysore, with Sri B. VASUDEVAMURTHY B.A., of Bhadravathy on 13-6 48 at Doddamane, Nanjangud.

SOW. SAROJA BAI, daughter of S. P. Anantha-padmanabhachar, B SC., with CHI. T. N. JAYATHEERTHACHAR, son of Sri T. V. Narasimhachar, B.A., B.L., (now H.H. Sri Swamy of Sosale Mutt), on 13-6-48 at Vyasarajapur.

SOW. SHANTAMMA, daughter of Sri R. M. Narayana Rao, Haravu, with CHI. R. S. SUBBA RAO, son of Sri R. S. Shankaranaranappa, Holenarsipur, on 13-6-48 at K. Ramiah Street, Mysore.

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The Rationalist.

Monday 14-6-1948.

LAW AND STATE

II

In the last issue we gave some extracts from the Chief Justice's Address to the Judicial Conference that were available to us. Neither the facts mentioned therein nor the tone of the Address appear unworthy of the occasion or of the man. On the eve of his second retirement from high Judicial Office, and on the eve of his leaving the State, he addresses the Judges, and refers to certain things which are fouling the course of Law, and are bringing the Law into contempt, and appeals to Judges to continue independent, honest, and fearless. He has done so with due Judicial decorum. We wonder whether Justice Miller, Justice Paramasivier or Justice Chendrasekhara Iyer would have expressed themselves with equal moderation. Indeed we were surprised that a man of his antecedents and comparative experience and eminence, did not express his disapproval with greater warmth and in stronger terms,—"with a straight left" as a boxer would say, or "some body-line bowling" as a cricketer would say. But then it struck as that moderation in language, in a Judge, a Minister, or an Editor, is a sign of wisdom, and not of weakness or lukewarmness.

Mild as the Address is, it has provoked a furious broad-side from the Government. It is both a "straight left" and "body-line bowling, and, directed against an aged Chief Justice, it is like covetous Viswamitra attack-

[illegible] even Judges should be tongue-tied, and not have freedom of speech, and should live under fear of Government censure. Democracy is already a farce. Then even Judiciary would be a farce.

In the old days autocratic kings, king John, Henry VIII, Charles I, James II brow-beat and over-rode the Judges. The Germans and Italians under the Nazis and Fascists couldn't dream of an independent Judiciary. But under a "Responsible Ministry" things should be different.

A Responsible Minister, we think, should act under three fears, fear of the Electorate, fear of Law, and fear of God. But in our present mood God is boy-cotted, and our leaders are building a society of free-loving, brow-beating, mercenary, and hypocritical bipeds. As to the electorate, what General Wellesley—later Duke of Wellington,—wrote in 1800 from Srirangapatna seems to be true even today; "As for the wishes of the people, particularly in this country, I put them out of the question. They are the only philosophers about their governors that ever I met with, if indifference constitutes that character." And as to the fear of Law, we will let the Government Press-note speak for itself:

'After stressing the importance of "the open administration of Justice" by quoting some passages from the speech of Lord Shaw of Dumferline, in the leading case of Scott Vs. Scott, the learned Chief Justice takes objection to the hearing *in camera* prescribed for the Enquiry Committee, and regards the two enactments as "constituting a serious menace to the liberty of the subject who is placed at the mercy of the Executive." He observes further that it shocks his legal sense to contemplate that the decisions of a body which is given the status of a Court of Justice presided over by a High Court Judge should be subject to review by the Executive, and that the enactments are a serious encroachment on the judicial power in the State.

Government are constrained to observe that apart from the impropriety of the learned Chief Justice indulging in a criticism of the two enactments,

which have the force of law, on an occasion when no such criticism was called for, and the embarrassing position in which the learned Chief Justice, who still continues in office, may find himself should he possibly be called upon to adjudicate the very matters on which he has already thus committed himself, there is absolutely no justification for any of the remarks made by him or the apprehensions expressed by him.

To appreciate correctly the nature of the Acts in question, the circumstances which lead to their enactment are very material. There was a grave public scandal in connection with the financial transactions of one Sri B. N Gopala Rao, which finally led to a financial crash unprecedented in the State for its magnitude, causing the ruin of a large number of families. Frantic and moving appeals were made to Government both in the Legislature and outside to cause an enquiry to be conducted in the matter. A committee was accordingly appointed by Government, and, in view of the special circumstances of the case and the many interests involved, it was directed to hold its proceedings *in camera* with a view to avoiding unnecessary publicity and bitterness of feeling which such publicity might arouse in respect of those who, after all, might not deserve to be drawn into the picture. The Committee is charged with the duty of enquiring into and reporting upon facts, and is not empowered to go into the question of the guilt or otherwise of any person. As the mere constitution of the Committee would serve no purpose unless it was invested with the powers necessary for enforcing the attendance of witnesses, production of documents and the like and to elicit information within the knowledge of those appearing before the Committee, it has been invested with the functions of a Court to the extent of enabling it to make a speedy and thorough enquiry into the matter. It is a special tribunal for collecting such data as may be available and has been invested with the necessary powers to collect them. The fact that a Judge of the High Court has been appointed as the Chairman of the Committee should be sufficient guarantee that the Committee will act in a fair and impartial manner. It is provided also that if any person feels aggrieved by any conviction or sentence imposed on him, in respect of any contempt of court or other offence, if any committed by him in connection with the proceedings before the Committee he may appeal to Government against the order of such conviction. This is intended as a further safeguard against any possible miscarriage of justice without impairing the *in-camera* nature of the proceedings.

In camera proceedings for the collection of facts can in no sense be regarded as constituting a menace to the liberty of the subject. Government are as keenly alive as the learned Chief Justice to the necessity of maintaining inviolate the principle of "open administration of justice", but as has been well recognised in the leading case of Scott, Vs. Scott, quoted by the Chief Justice himself, this principle is subject to certain exceptions. As observed by Lord Haldane in his address in that case: "As the Paramount object must always be to do justice the general rule as to publicity, after all being only the means to an end, must yield." Another Law Lord, Earl Loreburn enumerates the principle that "the Court may be closed or cleared if such a precaution is necessary for the administration of Justice". Exceptional circumstances like those in question may demand such an enquiry.

Government have, after a full consideration of all aspects of the question, constituted the Committee under an enactment which is within their competence. The constitution of such a Committee can by no means be regarded as an encroachment on the powers of the Judiciary. It may be recalled that in 1945 Federal Court Reports 1 (Privy Council) King Emperor Vs. Benoari Lal Sharma and others the Privy Council have held that the executive under suitable circumstances cannot only constitute special tribunals but can also deprive the appellate and revisional jurisdiction of the High Court over them.

Government desire to make it clear that no encroachment on the judiciary by the executive has been attempted or intended, and that the observations of the learned Chief Justice are, to say the least, unwarranted.

The charge of the executive encroaching on the spheres of the judiciary in a country, which has just attained a system of responsible government during the initial stages of such government, is by no means a new one and the Chief Justice in alleging "encroachments and oppressions" is doing nothing more than repeating what has been said already elsewhere. As Sir William Harrison Moore describes it—"In the early days of responsible government in Australia, there were some

sharp conflicts between the popular chamber or the parliamentary executive and the courts, and even between parliaments and the courts, in which it must be owned that it was not always the judges who carried away the honours of war. There was a disposition on the part of some judges, as there has been on the part of the military authorities, to regard themselves as standing outside the system of responsible government, and as entitled in their official relations to communicate with the governor without the intervention of a minister. There was in South Australia what Sir Roundell Palmer and Sir Robert Collier described as "an unfortunate disposition manifested upon the Bench to favour technical objections against the validity of Acts of the Colonial Legislature."

Regarding the reported interference with certain pending cases, Government wish to state that an application had been made to the government for the withdrawal of a pending criminal case against some persons on certain grounds alleged. The Home Minister directed the District Magistrate to submit a report with records and the latter sent for the records to verify the statements and decide whether or not to order withdrawal. The application for withdrawal was eventually not accepted. There was nothing sinister in the move.

As regards the appeal of the learned Chief Justice to the Press, the Press has generally refused to take him for its guide. The independence of the judiciary is a precious heritage and has undoutedly to be maintained. But the learned Chief Justice has forgotten that it imposes a corresponding obligation on Judge to maintain judicial restraint and not to play the role of the politician, however disguised that role may be.

Editor.

MODEST MAYOR

A Fleet Street newspaper, which I shall be nameless, wanted an interview with the mayor of a London borough. The news editor sent a reporter along, but could he get hold of that mayor? He just could not. The great newspaper got no interview. The mayor of fact as whisper it, Wednesday [illegible] because he was at work on a [illegible] machinery on that same great newspaper's premises.

THE MAHARAJA SINDHYA

There is a story told of that most human and humorous ruler, the late Maharaja of Gwalior Returning from a visit to England, he found that he had to wait about in Bombay till the evening train. Now the Maharaja was fond of putting on the commonest clothes and wandering about and mixing with people incognito, in the style of Haroun al Raschid— a habit which laid a wholesome restraint on any of his officials who were inclined to oppressive measures. So he had recourse to this form of entertainment and toured unattended the streets of Bombay, making little purchases and chatting with the shopkeepers. In the course of his peregrinations he came across a building labelled Turkish Baths. It was a stuffy day, and he thought a bath would freshen him up. But he was checked by the doorkeeper, a seedy-looking white of low-born speech, who informed him that Indians were not admitted. Instead of showing annoyance, the Maharaja entered into conversation with the unsavoury janitor, who was so much entranced by his talk that he finally made the following suggestion. 'Look 'ere, you ain't a bad sort of Babu. Now I'll tell you waht. You'll find a shop just round the corner. There you buy a straw 'at, and I'll let you in as a Eurasian." The Maharaja did as he was bidden and is said to have rejoiced afterwards in telling the story against himself! But very different would have been the reaction of an Indian whose position did not, as did that of the Maharaja, secure him an entry into any grade of society.

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HE ORDINANCES

MR. L. S. Raju, M.A. (Hons.), B L., Advocate, and President, Civil Liberties Union, Bangalore, writes as follows:—

I am glad that the Govt. are not bringing before the Representative Assembly the Enquiry Committees Special Provisions Bill.

It would be in the fitness of things for the Govt. to advise His Highness the Maharaja to repeal forthwith the Enquiry Committees Special Provisions (Emegency) Act XXII of 48 as amended by Act XXV of 48 also.

The Maintenance of Public Order Bill which was passed by the Representative Assembly by a majority is one which ought not to be on the statute Book of the Mysore Legislature.

It came in for some good, proper and well meant criticism on the part of some members of the Representative Assembly. Being sponsored by the Congress Ministry it is no wonder that the Representative Assembly where the Congress Party is in a majority supported the Bill. There is always a danger even in the most democratic Countries that the authorities in power by the very consciousness of their obtaining support from their party members in majority in the Legislature gradually tend to become autocratic and forget what they would have done if they were in opposition. This "democratic autocracy" (paradoxial as this may sound) is worse and more dangerous than undiluted autocracy. There is no necessity for a Bill like the Maintenance of Public Order Bill at all in Mysore. Sri T. Mariappa the Home member who introduced the Bill and who was my colleague in the Legislative Couucil may recall his experiences there how vigorously he opposed the introduction of measures far less drastic than those contained in the present Bill.

The same arguments as now put forwad viz., that the Govt. will not abuse the powers under the Bill were put forward then, but Sri T. Mariappa repelled such arguments and did not countenance them and he was right. These were War days.

I am alive to the Communist and other troubles but there is very little of it in Mysore compared with other places and we should neither copy the drastic enactments introduced elsewhere nor get needlessly panicky.

There are many "isms" like communism and so long as they are not based on violence and do not tend to anarchy they must all have a place in a free country. As for putting down violance the ordinary law of the land and our Courts are quite enough. Sri T. Mariappa will not have forgotten how strongly he condemned the Special Criminal Courts Act and the Issur-incidents. As a lover and upholder of Civil Liberties I am strongly opposed to this measure and I hope the Legislative Council will throw it out.

In particular I very strongly condemn the pre-censorship provision in the Bill. It is an insult and affront to the Press which is doing such a lot of good in Mysore.

Last September-October during Sri Arcot Ramaswami Mudaliar's undiluted autocratic regime when most of the present Congress Ministers were all clapped behind the news precensorship was introduced with the result that the self-respecting press out of legitimate protest (though at great sacrifice) had to close down untill revived by the inaugaration of the Congress Ministry in Mysore.

I know all the members of the present Congress Ministry, their sacrifices and their good intentions to serve the people. Nevertheless the human psychology is there. When placed in power there is a temptation to get more power and introduce measures which if they were in the opposition they would have protested and condemned loudly from the house tops. The present Ministry may rest assured that when there is real need they can always depend upon their being given the necessary powers to deal with the situation. They should not put on the Statute Book such a drastic Bill infringing in a high degree the Liberty of the subject and the Press. That other provinces in india have done so is no argument. I am not enamoured of the other Provinces and perhaps the situation there may be different, though I am inclined to think that even there power politics has led to certain unjust measures, but I am proud of Mysore and jealous of its present Ministry. Let Mysore therefore set a good and healthy example even to other Provinces. I shall be very glad and deiighted if the present Government can be persuaded to drop bringing the Bill before the Legislative Council.

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BOOKER T. WASHINGTON

On the campus of Tuskegee Institute in Alabama inds a monument to Booker T. Washington, the eat Negro educator who founded the school. neath his statue is this tribute: "He lifted the il of ignorance from his people and pointed the ıy to progress through education and industry."

He it was who first raised the American Negroes om their knees and taught them that by their n efforts they could strike off their chains of onomic slavery and win the respect and co-eration of their white neighbors. And no man ew better than Booker T. Washington how hard at was to do.

Booker was born April 5, 1856, in a one-room bin on a plantation in Virginia. The boy's food s a piece of bread, rare a scrap of meat; there s clothes were a shirt and pants. No Negro he d ever heard of could read or write!

When he was nine, the Confederacy sank in feat. But the lot of the Negro was little better an before. For emancipation carried with it sponsibility, which in turn called for training. e shattered South was unable to cope with the ıooling of its former slaves.

So Booker's mother and her children migrated, st of the way on foot, to West Virginia. There oker worked in coal mines, sawed wood and wed fields. At night he attended an elementary ıool for colored children. When his teacher ked him his name, Booker, aiming as high as he uld, said it was Washington. And indeed he ame the father of his people.

Hearing two miners talk about a Negro school at mpton, Va., he set out at the age of 17, with ew dollars in his pocket, to cover the 500 es to the institution. A teacher told him to ep the room. Characteristically, he swept it ee times and dusted it four! He was forthwith cepted.

To pay his board he worked [illegible] iter, to fit himself for a trade he stud[illegible] br[illegible] ing. Soon after graduation [illegible] the faculty.

Down at Tusk[illegible] orge Campbell [illegible] ned Negro work[illegible] n ag school for the black race. Through a friend in the state legislature, Campbell secured an appropriation of $2000. When he wrote to Hampton Institute for a principal, Booker T. Washington was recommended. Arriving at Tuskegee, the eager young principal asked "Where's the school?"

"There isn't any—yet," he was told. Undismayed, he delared he would build one. In the meantime he obtained permission to use a small Negro church. Then he went about making friends and inviting young Negroes to come to Tuskegee.

What Washington saw in the Alabama countryside would have discouraged a man of less vision and determination. Most Negroes worked for a pittance. Their houses were shacks, their clothing coarse home spun, their food a diet of salt pork and beans. Disease was prevalent.

Professor Washington decided that cultural education without vocational training would be a waste of time. He named the school "Tuskegee Normal and Industrial Institute," and announced that every student would have to work with his or her hands.

Opening day was July 4, 1881. Thirty persons came in, mostly from nearby cotton fields. The roof leaked so badly that on rainy days the pupils held umbrellas over their heads. Later, with $500 Washington borrowed from friends at Hampton, they bought an old plantation near town and laid the foundation for Porter Hall, their first building.

Booker Washington was forced to meet deep-seated prejudices. 'Educate a Negro and he won't work!' was an oft-repeated maxim among southern white people. Among Negro freedmen was the persistent belief that the one purpose of education was to prepare a person to live in leisure without hard work. A delegation of Negroes protested against manual labor as a part of the institute's program. Washington told them, "There is as much dignity in tilling a field as in writing a poem. And it is as important for your girls to know how to set a table and keep a house as it is to read Latin."

[illegible] young teacher hired from a northern [illegible] used to the ways of the Deep South, angered a Tuskegee merchant. A mob quickly marched to the campus, demanding [illegible] teacher. Washington faced them calmly.

"We Negroes are handicapped by ignorance, therefore we may break the law. But you, our

white friends know the law, and therefore respect and obey it. We want to learn from you Now you wouldn't want to bring shame on Tuskegee by a lawless act, would you?" The mob dispersed.

Resolutely the Tuskegee schoolman took his crusade to the piney woods and the plantations, speaking at church meetings and visiting hundreds of homes to explain patiently how trained hands were needed with trained minds. "Our children must learn to do by doing," he would say. "We should not always look to the white race for leadership. Let us develop our own leaders."

Washington's sincerity won friends. Negroes began bringing gifts or volunteering their labor for the struggling school. White citizens of Tuskegee made donations. During the first five years, courses were established in bricklaying, carpentry, blacksmithing and farming for the boys, and cooking, sewing and house-keeping for the girls. It was Washington's pride that no youth was ever turned away for lack of money. Every student spent some hours in study, and other hours in physical labor. They made the furniture for the buildings—beds from pine trees, mattresses from cotton cloth stuffed with pine needles, tables, chairs. Strict discipline was the rule, for Washington believed that education should develop character. Students were taught courtesy in manner and speech and respect for the rights of others. "We cannot fail," the Principal warned his teachers, "for then people would say that Negroes are not capable of self-education."

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With courage, tact and patience, Washington used the Institute to draw into closer understanding and co operation the people of both races. Once as he was passing the Varner mansion, Mrs. Varner, not knowing him by sight, called out to him to chop some wood. Professor Washington pulled off his coat, seized the axe out a pile of wood and carried it into the kitchen. A servant girl recognized him and told her mistress, "That was Professor Washington!"

Early next morning Mrs, Varner entered his office and said, "I have come to apologise. I did not know it was you I put to work."

"It's entirely all right, madam," Washington responded. "I like to work, and I'm delighted to do favors for my friends."

From that day, Mrs. Varner was the Institute's friend! She got wealthy acquaintances to give thousands of dollars for the school!

(To be continued.)

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The Rationalist.

Monday 21-6-1948.

LAW AND STATE

III

We have placed before our readers the remarks of the Chief Justice before the Judicial Conference, and the Government's Press-statement thereon. We now proceed to offer our further observations on this controversy.

To talk of the "impropriety" of the Chief Justice's remarks, and of "placing himself in an embarrassing position" seems to us a crooked way of looking at them. If a Chief Justice should not criticise an enactment, who else should criticise it? The most ignorant member of the Vidyarthi Congress? The Chief Justice is addressing Judicial Officers, the Dewan has spoken lavishly about the Government's non-interference with the judiciary, and the Chief Justice naturally taking up the thread gives instances of Government encroachment, in Europe as well as in Mysore. If it is impropriety to refer to it in a judicial Conference, where else should it have been referred to? In an after dinner speech of a marriage party? And when the Chief Justice has closed the Courts and is practically retired from office, how does he put himself in an "embarrassing position" by criticising the enactments?

There is a similar instance before the British public, exactly on all fours with this. The British Government are bringing an enactment for the removal of death penalty. Pending its being passed, Rt Hon'ble Ede, the Home Secretary, passed an order that all future murderers would be reprieved. Seeing this Lord Chief Justice Goddard accused Government, saying that in making reprieve automatic they had altered the law by administrative action. Such action, the Lord Chief Justice said, had been repudiated by Parliament nearly 200 years ago. The Home Secretary instead of belittling the Lord Chief Justice with taunts and sneers, gracefully revised Government's action. Our Home Minister does no such thing.

Referring to the Sri Dharmaratnakara Gopala Rao Ordinances, the Chief Justice complains that the provision permitting appeal to the Executive Government on a sentence for Contempt of Court by the Committee, is derogatory to the Judiciary, and is an encroachment on the powers of the Chartered High Court To any person of clear thinking no amount of arguing by the Government spokesman will prove that it is not so. Worse than this, the Chief Justice mentions two cases already before the Magistrates, and the Government ordering the records to be sent to them, because the accused had applied to them for withdrawal of the case. We are amazed that the Home Minister, who was a lawyer before he became a Minister, and who will be a lawyer after he gives up the Ministry,—for, all these things have an end, good end or bad end, like Khuro's, or Kak's, or Aung San's, U-Sa's, or Prakasam's, Subrayan's, or De Valera's or Jan Masaryk's,— unless he is made a Company Chairman with a decent allowance,—we are amazed that the Home Minister should have lent himself to so barefacedly illegal an action. If a Government member wants to favour an accused because of some back-door influence, he could ask the police to withdraw the case, and cannot ask the Magistrate to send the records. He would be reducing the Courts to the level of a dung-hill. To do so, and yet to contend that "there was nothing sinister in the move", bespeaks the ignorance of a child. We consider that if Chief Justice Venkataramana Rao had not spoken as he did,

he would have been failing in his duty both to the public and to the judiciary.

In the face of this, for the Government spokesman to declare noisily, "There is absolutely no justification for any of the remarks made by him," "The independence of the judiciary is a precious heritage, and has undoubtedly to be maintained," and "Government desire to make it clear that no encroachment on the judiciary by the executive has been attempted or intended," is like a dentist asking you to close your eyes saying that he won't do you anything, and then suddenly plucking out your teeth.

The fundamental principle of a judicial trial among people claiming to be civilized is trial by a judicial officer, in an open court, with the help of counsel, and without interference by other Government officers, and without appeal to Government as against a court order. When the Chief Justice complained against *in camera* session, and against appeal to Government in the case of a contempt of court order, he spoke against breach of the fundamental bases of a judicial enquiry. He holds justly that when the legislature has appointed a full-blown High Court with sole authority to try contempt of court cases, the snatching of that power by Government by the Gopal Rao Ordinance amounts to an indignity flung at the High Court.

The Government spokesman quotes Lord Haldane in Scott vs. Scott, and Earl Loreburn and some Australian Knights-Bachelors to show that Government can pass Ordinances as they like, that *in camera* proceedings are correct, and that the High Court may be declared out of bounds in certain cases.

We are not much impressed by Scott versus Scott, or Dickens versus Dickens. We are concerned only with Common-sense versus Common-sense, and it appears to us crystal clear that when you have a legally constituted Legislature for enacting the laws required for running the administration and keeping the people in order, to go on passing Ordinance after Ordinance at the whim of each individual Minister as though he were a Cromwell or a Nepoleon, is uncivilised and undemocratic. It also appears to us crystal clear that when there is a comprehensive Criminal Code and Courts of Law for punishing offences and crimes, to appoint special Tribunals for particular cases is illogical and uncalled for. In doing so Government give rise to the suspicion that the object is to pursue methods not sanctioned by law, and therefore arbitrary, high-handed, and unjustifiable. It also appears to us crystal clear that *in camera* proceedings imply something fishy, something to be hidden, something that cannot see the light of day. It also appears to us crystal clear that an appeal from an order of a court lies only to a higher court and not to the administrative Government. Even the Australian jurists whom the Government spokesman quotes say only that Government may preclude the appellate Jurisdiction of the High Court over a special tribunal, and do not say that appellate jurisdiction may be exercised by the Executive. They mean that there can be no appeal over a tribunal's order.

We in Mysore are concerned over the views of the Chief Justice of Mysore. It is astonishing that Government who when they appointed the Chief Justice patted themselves on the back and made it out to be an acquisition, should now quote authorities from even the lower hemisphere in order to disprove and discredit him. The Government should not impose on the public a Judiciary which they themselves do not respect, and expect the public to respect it. With regard to the Gopala Rao Committee the Government spokesman observes that "frantic and moving appeals were made to Government both in the legislature and outside to cause enquiry." "Frantic and moving appeals" were made to which

Government, the old Government or the new one? So far as we know it was a few Congressmen who wanted to capture the Government and made use of the Gopal Rao case as another stick to beat the old Government with. They "moved" the old Government no doubt! Were they also frantic at the time? And did the appeals also want an *in camera* enquiry? When enquiries are ordered to allay public anxiety, should the proceedings be public or secret? When you appoint a secret Committee you make the public not less anxious but more apprehensive. Then, a Committee is appointed consisting of two Congressmen and one other, two Congressmen whose names have been known so far, not for assisting the law but for defying it, and another whose name appears on the High Court roll, but who is most often heard of in non-High Court matters. Justice Medappa's name we heard in the course of the magisterial proceedings of the Gopal Rao case. His name has been mentioned in connection with a University enquiry about Professor Venkatasubba Sastry. He is now brought to the fore as Chairman of this Gopal Rao Committee. And Government say "The fact that a Judge of the High Court has been appointed as Chairman of the Committee should be sufficient guarantee that it will act in a fair and impartial manner." But they themselves have doubts about the impartiality, and so they provide for appeal to themselves against possible miscarriage of justice!

How could Justice Medappa have consented to such an implied reflection!

And is it part of his contract of appointment that he should be available for running all sorts of enquiry Committees? Or is his work in the High Court so light that he is available for other kinds of work? If so why have so many Judges there with high pay and special status and insufficient work? And of all Judges why is he alone drafted out? Is he an expert in picking faults? And is all this extraneous work supposed to develop his independent judicial temperament as a High Court Judge? Would it not instead develop a spirit of currying favour with Government? Is that what Government calls "the independence of the Judiciary which is a precious heritage"? We think Justice Medappa would earn public respect if he stuck to his High Court Bench and did not fritter his talents in these controversial fields.

The Government spokesman says with relish, "The Press has generally refused to take him for its guide." But whom has it taken for its guide? The Press, we think, is like a blind dog groping its way. Let some one work out the comparison.

Finally we think a Government's power to do what they like does not require to be proved. With an army and the police at their command they can do anything. They can go to war, they can arrest people whole-sale, R.S.S., Hindu Sabha, Communists, Journalists, they can behead them. Did not Nero say that he wished that all Romans had one neck so that he could behead them at one stroke? So Government's power to do good or evil to the people is undisputed. The question is how much of that power they can use within the limits of decency and in consonance with unbiassed public opinion. The question is how much of autocratic methods Governments which call themselves democratic and Responsible can employ. The question is worth study. The question is worth study by Governments themselves.

Editor.

MARRIAGE

CHI. M. V. VENKATARAMASWAMY, LL.B., son of Sri M. Venkatakrishnaiya, B.A., LL.B., Advocate, Mysore, with SOW. RADHAMMA, daughter of Sri K. Srinivasa Rao, on 20-6-48. at Viswesvarapuram, Bangalore.

BRUTALITY TO COWS

The following letter addressed to the President, Municipal Council, Mysore, will speak for itself—

Dear Sir,

Yesterday about 11 a.m. the cowherd took out a valuable cow from my house for grazing with the herd. Half an hour later I was informed that some Municipal gangmen had captured it and dragged it to the pound in spite of protests. Immediately I sent the dues for securing its release. I was informed that it would not be returned before 3 p.m. as there was none to issue receipt. When the cow returned at 3 p.m. I was horrified to see a dozen bloody wounds on its body. As I was nursing its wounds I swore by Mahatma Gandhi's soul that I would protest to you against such organised savagery.

The cow is not a tiger or a serpent. It does not hurt anybody on the road. Tax-paying residents do not let them out to stray. No Municipal Council in its senses could capture, beat and impound milking cows which are on their way from the house to the herd.

The rat-pest in the city is unbearable. You are impotent to prevent it. The monkey havoc in the city is bad. You are impotent to prevent it. The cows are more harmless than men. They are in the city for the good of your taxpayers. And yet you have engaged a gang of brutal ruffians for molesting and ill-treating them. Don't you agree that it is cowardly?

If the Councillors did not speak of satya, ahimsa, and dharma, but were a set of cannibals, it would be understandable. If you don't want cows in the city, you should honestly say so instead of seeking to shed their blood. At a time when other Municipalities are resolving against cow-slaughter, and when the Ministers are going round purporting to improve the cattle wealth of the country, you are engaged in shedding their blood! What a shame to the city to have such a Council?

Cows are not a road-menace. The net income from capturing, beating, and impounding cattle is but little, and that little is tainted money. If there is anything in the world which represents the spirit of Mahatma Gandhi, it is the cows. If the Mahatma's atma is conscious as you people contde, it should be cursing you each time when your ruffians capture, beat, wound, and impound a cow. I leave it at that. I don't wish to curse you. I know it is useless to plead with you to stop this foul practice as you are neither responsible nor responsive. You will name some road after Mahatma Gandhi for his atma-shanti, and go on beating and wounding the cows!

28-2-48 Yours sincerely,
G. R. JOSYER.

Curiously enough on the day this communication reached the President, the Council passed a resolution recommending to Government to legislate against cow-slaughter. There was no reference to its own brutality to cows. It is the duty of a Municipality to provide grazing grounds for its cows, just as it provides play grounds for its boys. The Municipal Council of Mysore has never thought of grazing grounds. But it has built cattle-pounds and engaged a band of brutal ruffians to capture cows forcibly, drag them to pounds with violence, and make some money thereby in order to mis-spend. One did not expect that under "democracy," local self-government could become so despicable.

Editor.

Copy to Sirdar Patel, Deputy Premier, and Dr. Rajendra Prasad, President of the Congress.

Like doctors who prescribe repeated injections for a chronic patient, we have to go on repeating the above till it probes the thick skin of the Municipal Council and cures its foul disease. The public would be interested to see how long the Council can remain brazen and unashamed, and prove callous to the misery of cows and the clamour of the public.

Editor.

Kolar Gold Field

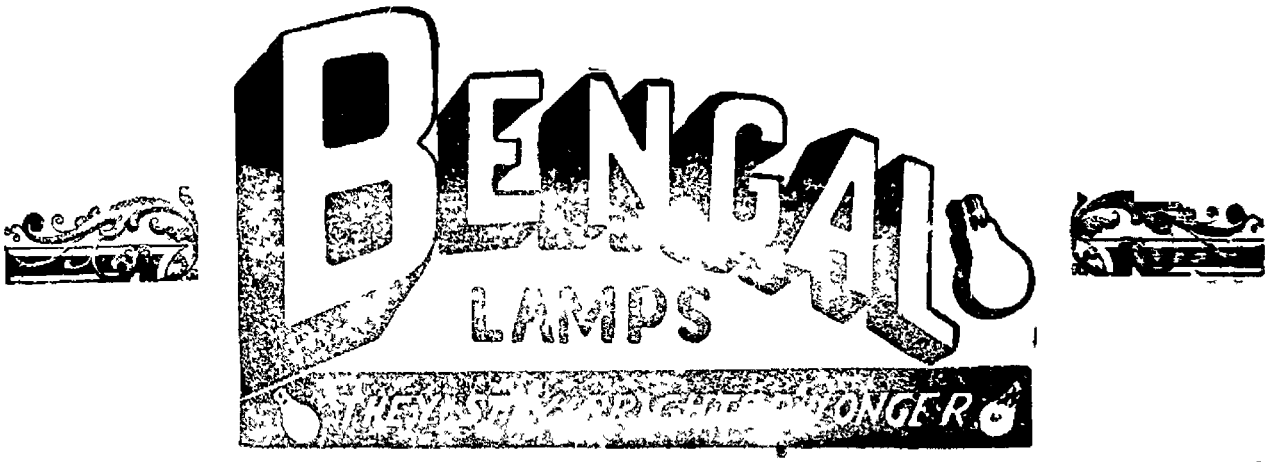
SOME ESSENTIAL STATISTICS

THAT the rise in the price of Gold has not benefited the Gold Mines during and since the Second War will be clear from the following statistics :—

Year	Gold Sale price per oz Rs	Nett, surplus to the Mines for depreciation, capital expenditure and dividend after deducting Gold Duty, Royalty, Additional Royalty, taxation and working costs. Per oz Rs	Percentage to gold price	Production per man employed per year Tons.	Payments per worker per year Rs.
1939	105 3	25 8	25.0	31.8	312.82
1940	112.7	20 5	18.2	29.2	305.06
1941	116.3	15.5	13.4	31.5	339.63
1942	145.4	12.1	8.4	26.7	384.51
1943	202.5	19.3	9.5	29.9	443.10
1944	189.8	9.3	4.9	24.8	465.73
1945	202.5	14.0	6.9	26.2	499.18
1946	266.3	17.2	6.4	21.9	529.02
1947	286.6	14.5 (Estimated).	5.1	24.7	795.17

Under the conditions which have prevailed, strange as it may seem, a rising gold price actually has been followed by a deterioration in the Mines' financial position.

(K.G.F. MINING BOARD.)



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BOOKER T. WASHINGTON

(continued)

In the fall of 1895 the Cotton States Exposition was held in Atlanta. One pavilion was set aside for the products of Negro farmers Professor Washington was invited to speak Georgia's Governor Bullock introduced the colored leader to the several thousand people of both races in the exposition hall—probably the first time that an important white official had presented a Negro to a southern audience!

Not a person stirred as the tall, neatly dressed Negro eloquently explained his plan of education, pleading for understanding and co operation Turning to the distinguished white men on the platform, he said: "As we have proved our loyalty to you in nursing your children and watching by the sickbeds of your mothers and fathers, so in the future in our humble way we will stand by you with devotion; interlacing our industrial, commercial, civil and religious life with yours in a way that shall make the interests of both races one."

As the speech ended Governor Bullock grasped the Negro's hand, while men and women stood cheering. The speech was printed in countless publications. President Cleveland sent a warm letter of congratulation The occasion made Booker T. Washington a national figure, the recognized spokesman of his race in America.

Later, in Chicago he addressed an audience of 16 000 people, in which sat President McKinley as the guest of honour. In countless communities of the South his were the first meetings ever to bring white and colored people together. He encouraged frank discussion of mutual problems. He told many a white audience, 'You must understand the troubles of the man farthest down before you can help him." He also had the courage to tell them "The time to test a true gentleman is to observe him when he is in contact with individuals of a race less fortunate than his own."

With friendly persistence, he urged wealthy men and women "to invest in the future of the Negro race." One of the first he visited was Collis P. Huntington, noted railway magnate, who impatiently cut him off with, 'Here is two dollars for your school." But the gentle black man persisted, and presently Huntington gave him a check for $50,000, and later enough additional money to build Huntington Hall.

Shrewdly the principal would ask benefactors to underwrite various projects rather than give sums of money. Andrew Carnegie presented a library building Later he gave $600,000 in one sum. Washington's faith in himself and his cause never wavered If a new building was needed he would say, "Start the construction; I'll get the money."

By comradeship in toil and with simple eloquence, he inspired his students. Teachers were required to send slothful workers to his office. Washington would reprimand them sternly; then, his face softening, he would say, "Come, show me the trouble." Together they would go to the field or bench, and the professor would painstakingly demonstrate how the work should be done.

In 1896 Washington talked the Alabama legislature into creating the Tuskegee Agricultural Experiment Station, "maintained for training colored students in scientific agriculture." He heard of the soil experiments of George Washington Carver, a former slave. "You are just the man to head our station," he said. "Find out what can be raised from this southern clay." During nearly half a century. Professor Carver's experiments brought forth hundreds of new products, enriching American Agriculture for people of all races.

Booker Washington carried the Institute out to the farms. He and Professor Carver would load a wagon with implements and drive around giving demonstrations. Morris K, Jesup, New York philanthropist, donated a two-horse vehicle equipped to display all sorts of farming tools, and the Jesup wagon became famous as the "movable school."

The principal invited Seaman A. Knapp, of the Department of Agriculture, to Tuskegee, and showed him the demonstration wagon. From that visit grew agricultural extension work for Negros. In charge of the Jesup wagon was an intelligent, vigorous young Negro, Thomas M. Campbell. In 1906 he became the first colored field worker under the Department of Agriculture. Today, from his office at Tuskegee, Tom Campbell directs agricultural extension among farmers of his race in six southern states. In two generations he and his associates have helped triple the productiveness of southern Negro farms.

Far beyond the school he founded, Booker T. Washington advanced the progress of Negro education in America. He began by inducing Henry H. Rogers, Standard Oil executive, to help improve the schools of Macon County, of which Tuskegee is county seat. Rogers agreed to donate $600 per month for the first year. The results were so satisfactory that Rogers extended the aid to several counties. Then the principal brought Julius Rosenwald to Alabama, drove him about the countryside, and told him, "Every dollar invested in rural schools in the South will return many dollars in progress for the Negro race."

Mr. Rosenwald consented to finance a number of new buildings. Washington insisted that colored people of each community raise money to provide the land for their school, and that county officials extend the school term. Thus he enlisted the active support of both white and Negro citizens.

The Rosenwald Fund was formed. It has made possible more than 5000 Negro rural schools in all the southern states. It has helped provide for the education of nearly three quarters of a million colored children since its beginning.

Honours came to Booker T. Washington from near and far. President Theodore Roosevelt found in the vigorous Negro a kindred spirit and the two exponents of the strenuous life became fast friends. Washington's advice was constantly sought by business, educational and religious leaders. President Charles W. Eliot of Harward, presenting to him the first degree awarded by that University to a Negro, called him "teacher, wise helper of his race, good servant of God and country."

Washington's constant travelling and speaking, added to his duties on the ever-expanding campus, literally wore out his great heart. His wife and associates begged him to take long rests, but he answered, "No—there is so much to do, and time is so short." In November 1916 he fell ill in New York, and arrived at his beloved school only a few hours before he died.

Today Tuskegee has a staff of 310, with a student enrolment of about 2000. There are 113 buildings and 3550 acres of campus and farms. Seventeen similar industrial schools for Negroes have been founded by alumni of Tuskegee.

New honours signify the greatness of Booker T. Washington. The National Education Association included him in a list of ten who have contributed most to the development of education in America. A memorial fund has been established to build an institute at his birthplace, and the Treasury has issued special 50-cent coins to aid the project.

In May 1946, Booker T. Washington's likeness was placed in the American Hall of Fame at New York University. It reveals a brow furrowed by years of toil and responsibility, a mouth rich in humor yet determined. The lips seem still to be saying to us all, black and white, as they often said during his lifetime: "In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress."

About a dozen elderly former associates of Professor Washington still serve Tuskegee. All fondly remember the principal's friendliness, his wondrous faith and his exacting discipline. With tear dimmed eyes Dr. Emmett J. Scott, who was for 19 years his secretary, repeated to me Washington's words which all Tuskegee students have heard: "No matter how poor you are, how black you are, or how obscure your present position, each one should remember there is a chance for him, and the more difficulties he has to overcome, the greater can be his success."

Those deep words remind us to be conscious primarily not of our race but of our humanity. In the long climb upward of that common humanity, few have done more to help so many on their way than that man of good will, Booker T. Washington!

O.K.A.

An esteemed Reader writes:

"Let me heartily congratulate you on your excellent leaders under the caption "Law and State", in your last three issues. Your remarks are apt, illuminating, and clinching. Kindly send me 3 more copies of your issue of the 21st inst."

The Rationalist.
Monday 28-6-1948.

END OF THE EMPIRE

With regard to the passing of the last British Governor General, the *Manchester Guardian*, attempting to be picturesque, observes, "It is dramatically satisfying that British Rule in India should have been wound up with a certain flamboyance. It would be a good story for history that the last British Governor General was an Admiral, a Cousin of the king, a dashing figure, who ended the long British Rule of India—not with a whimper, but with an unmistakable bang."

We know of other good stories for history, Governor General without an eye, Governor General without an arm, Gevernor General weak in mind, Governor General frail in body. And those who do things with a bang leave a lot of broken glass behind. How much of it Lord Mountbatten has left history will see.

From the way India computes time British Rule here cannot be claimed to have lasted long. The East India Company was founded in 1600, and took 140 years to become something of a power, and from Clive to Mountbatten it is less than 200 years. However it may be said that the rise of the East India Company in India has been glamorous. Here is its career as we pictured it sometime ago:

Wonderful as are many of the phenomena which mark the progress of Britain's career during the last five centuries, not the least wonderful among them is the rise and progress of the East India Company. The achievement of the Sovereignty of the Sea, the Colonisation of America, the creation of the Commonwealth of Australia, and the building up of the Dominion of South Africa, are all feats calculated to fill the contemplative mind with amazement. As great as any of these is the development of a small Joint-Stock Company of humble proportions, meant for oversea trade, into a great Imperial Sovereignty, unknown to any previous history. Contemporary History of Commerce has many examples of amazing mercantile growth, which overwhelm us with their grandeur. The great Rockefeller and Carnegie fortunes, and the gigantic Ford enterprise, are models of successful human endeavour. But observers of modern Joint-Stock Companies, their brief lives and small successes, can but admire the amazing combination of luck and effort which enabled a humble venture—which must have taken its birth in an obscure ale-house in a London suburb, and entertained no more ambition than to make 200 per cent. profits from Queen Elizabeth's Nobles over a ship-load of Dacca Muslin and Indian Pepper and Cinnamon,—gradually to bring under the spell of its witchcraft a great civilization, and to subjugate by its martial or peaceful efforts, races of varying valour and fierceness, and to win control over fabulous and untold wealth. As Indians we may hate the pernicious effects that it has left behind, and repel all appreciative thoughts of the human effort involved in its success; but the fact remains that the East India Company stands as the most unparalleled example of commercial development that the world has ever seen. Even the Revolution in France does not present a more potent chapter in human history than the East India Company's supremacy over India.

It looks rather pathetic that a country, vast as a continent, peopled by one-fifth of the inhabitants of the globe, of great enlightenment and knowledge of worldly affairs, should have allowed a band of commercial travellers and canvassing agents to enchain and subjugate it! It might be amusing, also, to the

high-born civilian immigrants of recent years to know that their predecessors in office 250 years ago were merely designated as big and small merchants, and that the excellent Governors of Madras, Bombay and Bengal were all subject to the authority of the five-hundred pound shareholders of the Honourable East India Company.

Those must have been exciting times indeed when the commercial attaches of the Company in India had to cope with powerful princes, great statesmen and brilliant men, Emperor Aurangzeb, Baji Rao, Nizam-ul-Mulk and Nana Furnavis and Hyder Ali, Sirajudowla and Nankumar! Like Lochinwar, they could have been neither laggards in love nor dastards in war! Their valour on the field of battle, their tact in diplomatic councils, their readiness to seize opportunities and manage men and affairs, must have been unfailing and imperturbable. By the combined virtue of these, they, like a flood-tide of a surrounding sea, engulfed and over-mastered the country, and succeeded in making India a prised possession of Great Britain, dominated by it in politics, in commerce and in religion.

It is true, of course, that all this was not effected according to the highest principles of ethics. Soiled hands, foul play, ruthless passion, and shameless deceit give sombre colour to the building up of the Empire, and many a black episode forms part of the great drama of the Company's assumption of Sovereignty over India.

But let us realize that mere deceipt, vice and chicanery alone do not build Empires! The course of national and international history, it seems, is a mingled tale of virtue, talent and vice. It is a triple combination, with a greater or less admixture of one or other of the constituents as occasion permits. But without great abilities of many kinds, the East India Company could not have achieved a tithe of the phenomenal success that it did; though, from the standpoint of injured Indian sentiment, its activities are bound to be looked upon as iniquitous and opprobrious. Let it not be denied too, on the other hand, that if Indian manhood and brain power had had the stamina to withstand the test, had evinced fortitude, discipline, patriotism, alertness and probity, their birthright could not have but been theirs. If they had guarded the country, or died for its liberty as Leonidas and his three hundred died at Thermopylæ, instead of being treacherous, weak, dissolute, unpatriotic and impotent, their land and wealth would not have passed out of their hands: so that those of us who condemn the India Company for taking advantage of things as it did—like mothers who scold their neighbours' children for taking advantage of their own,—must not ignore the contemptible back-slidings of those nearer home.

However that Empire is ended, like the Aztec, Chaldean, Greek, Roman and Mogul Empires, and like Lilliputians who have get rid of Gulliver, Indians are free to run the country themselves. But the gap left by the British has been captured by a few so called leaders who are vain, selfish, and faddistic, and want to boss over the nation. They look upon themselves as the wisest and greatest, and on others as mere tools fit only to be ordered about.

Democracy does not mean a small oligarchy or a few high-handed individuals doing things their own way and dictating to the rest of the nation. Alexander who did so failed, Cromwell failed, Napoleon failed, Hitler failed. Indian leaders in power would do well to be less self-opinionated, to be more well-meaning towards other men of thought, and try to carry out the general will of the people formed after careful consideration. That is how a strong and compact nation can be built. Otherwise the nation will be like a sick man with bandages on many of his limbs; and

other nations will be watching to pounce on us and enslave us as they have done in the past. Therefore we would pray to God to guide our leaders not to behave like pig-headed fools, but like the switch of an electrified dynamo. They are not the dynamo and the Nation their pedestal. The nation is the dynamo, and they merely the switch.

Editor.

UNNECESSRY LEGISLATION

Mr, L. S, Raju M A (Hons), B L., Advocate and President, Civil Liberties Union, writes from Bangalore.

The Bill to validate Sagotra Marriages among Hindus which came up for consideration before the Representative Assembly is, in my opinion, an unnecessary, if not hasty piece of legislation Even if such Bill became law, there will be very few marriages of such a type because in the first place (a) there is no dearth for brides in the Anyagotras and (b) it is repellant to the Orthodox mind. The ancient seers who prohibited such Sagotra marriages must be credited with sense and forethought. One should not ride rough-shod into the ancient and time honoured Dharmasastras on all occasions.

Even after the Hindu Marriage Disabilities Removal Act, 1946 was passed by the Indian Legislature, there have not been many instances of such marriages.

I know only two or three in the Madras Presidency I do not wish to generalise but from what I have heard, even these two or three marriages do not appear to have been faithful or happy from the point of view of eugenics or otherwise

The Sagotra relations are agnates and the relationship between the bridegroom and the bride would be as between agnatic cousins, i e., brother and sister.

I have no argument against those who would abolish gotras themselves and do not recognise them. I can only draw their attention to that ideal marriage between Lord Sri Rama of one Gotra and Sri Janaki, daughter of Janaka of the other Gotra What the Sages Vasishta and Satananda respectively recited in the Pravarams is a lesson in point. It is not always safe to change or go against recognised and time-honoured canons unless they are proved to be really harmful, unreasonable, and inhuman. There is a limit to social legislation for reform in Hindu society and even Congressmen should not overdo it.

TEACHER'S ROLE

I wish that I could persuade every teacher in an elementary school to be proud of his occupation—not conceited or pompous, but proud People who introduce themselves with the shameful remark that they are "just an elementary teacher", give me despair in my heart. Did you ever hear a lawyer say deprecatingly that he was only a little patent attorney? Did you ever hear a physician say, "I am just a brain surgeon"? I beg of you to stop apologizing for being a member of the most important section of the most important profession in the world. Draw yourself up to your full height, look anybody squarely in the eye, and say, *I am a teacher*

If I had a child who wanted to be a teacher, I would bid him Godspeed as if he were going to a war. For indeed the war against prejudice, greed and ignorance is eternal, and those who dedicate themselves to it give their lives no less because they may live to see some fraction of the battle won

A.

MARRIAGE

CHI. SOW. SHARADAMMA, daughter of Mr. Hirannayya, B.A., Commissioner, City Municipality, Mysore, with CHI. B. S. SRINIVASA RAO, B.SC., B.E., son of Mr. B. K. Subbaraya, Rtd. Amildar, on 1-7-48, at Viceroy Road, Mysore.

CHI. SOW. MALATHI, daughter of Sri S. Raghavachar, Rtd. Deputy Comptroller, with CHI. S. RANGASWAMY, B.SC., son of Sri H. C. Srinivasachar, Land-lord, on 1st July 1948 at 313, Dewan's Road, Mysore.

CHI. SOW. CHENNAMMA, daughter of Sri A. Lingappa, Assistant, Akashavani, with CHI. SOW. T. S. PRAKASH, on 30th June 1948 at 1951, K. Ramaiah Street, Mysore.

CHI. SOW. CHANDRABHAGA, daughter of Sri U. L. Ramachandra Rao, President, Piece-goods Merchants' Association, with CHI. RY. K. DURGAJI RAO, B.A., on 30th June 1948 at "Vittal Vihar" Vontikoppal, Mysore

THE MYSORE DISTRICT AUTOMOBILE ASSOCIATION, MYSORE

The 20th Annual General Body Meeting of the Members of the Mysore District Automobile Association Mysore, on the 19th last was held and all bus owners were present, with Sri G. R Josyer, M.A., (Hons) in the chair

At the outset the President welcomed the members for the 20th Annual General Meeting and expressed the hope that the Association would continue to function and prosper and that the service conditions of bus owners would improve and become satisfactory.

Resolutions:- 1. Resolved that since the cost of buses and of spare parts is more than twice what it was when Government had fixed the rates at six pies per mile minimum and twelve pies per mile maximum; since the introduction of producer gas plants makes the wear and tear twice as heavy as under petrol, and since owing to shortage of petrol, buses are not able to run more than ten days in a month though they have to pay wages of the staff and taxes to Government for the full month in spite of the income being reduced to one third, and since the cost of labour now is double what it was before, the reduction of the rates from six pies and one anna to four pies and ten pies, and the present further reduction to six pies maximum per mile is extremely low and unworkable, and therefore the Association requests that the maximum of ten pies per mile fixed by the 1945 order be continued for the time being till normal conditions return and the prices are reduced.

2. The Meeting urges on the Government that the difference made out in the Government Order dated 20th May, 1948 of six pies per mile in Mydan roads and nine pies per mile in Malnad roads shows undue partiality to Malnad bus owners while the road conditions are identical in Mydan as well as Malnad areas. Hence the meeting urges the same rate of ten pies per mile be granted to both Mydan and Malnad services without any discrimination.

3. Resolved that since the Order insisting on the universal use of gas plants on buses. Members of the Mysore District Automobile Association have made earnest efforts to comply with the Order but that the effect has been that the gas plant manufacturing companies while they are eager to receive advances towards cost of gas plants, are not able to make any supplies for months to come and therefore the bus owners of the District are obliged to bring the matter to the notice of the District Magistrate and Government and repuest that the insistance on fitting gas plants to buses be deferred till there is an adequate supply.

4. Election of office bearers:- Sri G. R. Josyer, M.A., F.R.E.S., was unanimously re-elected as President of the Association for the year 1948-49.

Sri Dharmarathnakara C. Perumal Chetty was re-elected as Vice President of the Association.

Messrs S Sangiah, B.A., and R. Parthasarathy were elected Joint Hon. Secretaries of the Association.

Sri K. V. Muniswamy Setty was re-elected as treasurer.

5. Messrs G. R. Ramiah, C. Basavaraj Urs, C. D. Narayan Rao, V. T. Venkatraman, B. Dasarathy, B.Sc. (Hons), Rajasekara Murthy, B.A., LL.B. Krishnier, Sivashanker, K. M. Govinda Setty and R. Muniswamy Naidu are elected to be the Committee Members.

6. Resolved that the demands presented by the Mysore Motor Workers' Association to the Labour Assistant Commissioner be considered at a meeting of the Association on 27th June 1948.

With a vote of thanks to the Chair the meeting terminated.

"THE RATIONALIST."

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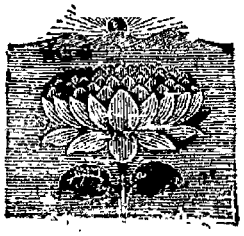

THE RATIONALIST

A weekly

for the intelligent man, devoted to a rationalist survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VIII No. 42] MONDAY 5—7—1948 [PRICE 0—1—6

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THE WISDOM OF THE BODY

In Boston an elderly man, with a ruddy, fresh complexion, stepped off the curb without looking and was struck by an automobile. Taken to the Massachusetts General Hospital he died within an hour. When his wife was asked about her husband, she declared that he had never been sick in his life. He was a most active person both in mind and body

Yet this is what was found upon examination: (1) healed tuberculosis of both lungs; (2) cirrhosis of the liver with all the blood going around by a new set of roads above and below his liver; (3) chronic kidney trouble, but with enough reserve kidney tissue to function despite the destruction of portions of both kidneys: (4) hardening of the arteries and compensatory enlargement of his heart. No doubt he had had high blood pleasure for a long time All this he never knew. He was a well man despite four potentially fatal dieases inside of him.

When a vessel's rudder is damaged in a storm a "jury rudder" is often rigged. This man's body was full of "jury" arrangements. Four vital organs had these compensatory defenses, *but he was a going concern*

"When you understand a great deal about the human body and its resources for health, you wonder why anyone is ever sick," the late Dr. Walter Cannon once said. Any physician knows that if given rest, proper food and ease of mind 90 per cent or more of his patients get well. As a ship rights herself after a squall has keeled her over, so the body rights itself after the minor squalls that strike it daily in health and after the tempests of disease.

The organs of the body have a reserve that can be called upon in need. When a man suffers from tuberculosis of the lungs, part of the lung is destroyed, but he has a great deal more lung tissue than he needs. He can call upon his reserve and get along, as the great Doctor Trudeau did at Saranac for nearly 40 years of hard work, though he had only a part of one lung still healthy.

Experiments have shown that one can remove more than two fifths of the liver, and still the remaining part will carry on. When we see a surgeon cut and tie 30 or 40 blood vessels in the course of an operation, we may wonder what is to become of the blood that should circulate through them. The answer is that we have many more than we need. Each of us has about 22 feet of intestine. Three or four feet can be removed and hardly be missed.

When heart disease takes the form of valvular inflammation and deforms the valve, the situation is as if one of the doors of a room were stuck halfway open. A person could not live if it were not that. As the deformity gradually occurs in the valve, the heart gradually thickens and so strengthens its own muscle. A heart that is ordinarily the size of a fist will become as big as two or even four fists, because it must.

How does a surgeon dare to remove a diseased kidney? Because, as one kidney is removed, the other begins to grow, double its size, and does the work of two. All the details are rebuilt, and the architecture of a kidney is far more complicated and differentiated than the architecture of any ordinary building. This ingenious ability has been called "the wisdom of the body."

Another natural defense of the body is rest. If you sprain your wrist, even before the doctor comes nature splints it by making it so sore and stiff that you hesitate to move it. If a person is strained emotionally or physically beyond a certain point of exertion or terror, nature says, "Take a rest," and he faints.

If you wound your finger with a dirty splinter, festering occurs. This is one of the most dramatic and wonderful things that happen in the human body. What is this stuff called "pus"? It is the dead bodies of the white corpuscles which have come to fight the bacteria and have died in the attack. They make a wall of defense between the attacking bacteria on one side and the free circulation on the other. Almost every case of appendicitis would be fatal if this wall were not built by nature around the diseased appendix. It shuts in the inflammation until the surgeon operates.

God's plan provides a great healing power in ourselves that makes for health, a never-slumbering intelligence which doctors try to imitate and supplement with medical and surgical work. In our fight against disease we always have this prodigiously ingenious and powerful force at work on our side.

SAY IT WHERE IT WILL COUNT

One winter week-end my wife and I visited the Barkleys at the small New England College where he taught Latin. At dinner I mentioned how difficult it had been driving up in the blizzard when the snow blanketed my rear window. "I think the automobile manufacturers ought to put defrosters on the back windows, too," my wife said.

"Good idea." Dr. Barkley agreed with a smile. "Why don't you say it where it will count? Why not write to the manufacturers?"

My wife wrote to half a dozen and got cordial letters of acknowledgment. How influential her suggestion may have been, I don't know—but I do know that several cars have rear-window defrosters in their new models. And that has made me think again of the late Dr. Barkley and his passion for "saying it where it counts." He was the most inveterate letter-writer I've ever known. Hardly an issue could arise in Congress, the State Legislature, or local politics on which he didn't have an opinion. Formulating his opinion clearly he would write a letter about it to his representatives. If he read a book he particularly enjoyed he said it where it would count, in a letter to the author and publisher.

Some months after Dr. Barkley's death, I talked with the Congressman from his district. "I remember him well," said the representative. "He was a clear thinker; I don't recall anyone who, over the course of years, was more helpful in letting me know how the folks at home felt about things."

All this I repeated to Mrs. Barkley, and she listened with a wistful smile. "It would be a healthy thing for the country," I added, "if more people would speak up the way your husband did."

She nodded in a thoughtful way. Then she said, "Why don't you say it where it will count?" So I am. O.S.

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"Rationalist," Mysore.

QUEER STUFF, SNUFF

Snuff impregnated with a pinch of penicillin is said to be keeping workers clear of colds and preventing absenteeism at five Staffordshire factories.

Queer stuff, snuff! A century ago Britain was exporting 9,600lb. of British manufactured snuff annually. Snuff is simply a powdered preparation of tobacco, and London's most famous snuff manufacturer in the days when nearly everybody took a pinch was John Hardham. His establishment was "at the sign of the Red Lyon near Fleet Bridge, Fleet Street." Hardham, who flourished in the eighteenth century, became fabulously rich through snuff, and when he died he left £20,000 to the poor of Chichester, his birthplace.

For years several black snuff boxes, each containing two ounces, were kept in the House of Commons for the use of M.P.s. One was in the charge of an assistant librarian to whom it is said Mr. Churchill himself often went for a pinch. In 1914, the late T. P. O'Connor, M.P., made a determined but unsuccessful effort to revive the custom.

Napoleon took snuff regularly. An aide-de-camp who saw him in retreat after Waterloo said: "Napoleon passed close to me; his nose was buried in his snuff box."

Jewelled snuff boxes were fairly common among fashionable Frenchwomen as recently as 1906 when, we are told, "they took from the boxes tiny pinches of a scented mixture and offered some to their friends. At one tea-meeting recently, the women were too busy sneezing to talk."

For years snuff-taking in church was a common practice. At St. John's Exeter, the rector used to pass round a silver snuff box presented in 1810 by an earlier rector.

REPRINTS AND BOOKLETS.

1.	**A Victorian Statesman**	0—4—0
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7.	**Small-pox and its treatment in VedicTimes**	0—2—0

The Rationalist.

Monday 5-7-1948.

IMITATION

Darwin who sought to prove the origin of man from apes was puzzled by a missing link in the chain of connections. We seem to have found the missing link in the spirit of mimicry which is pervading our public men like a disease. The wiseacres at Madras who have been fattening on the income from toddy for two generations suddenly pretend virtuous, and introduce prohibition. It is a tragi-comedy. It is not much of a success.

But we want to imitate them, and enforce prohibition, creating new offences, setting up an army of spies, and a swarm of magistrates, numerous jails, and multiplying convicts. That is how nations are made virtuous!

Then we see that the wiseacres of Travancore have abolished land-tax, and we also wish to do so. Why land-tax should be deemed a bad tax, while house-tax is a good one, and betting tax, excise tax, profession tax and other taxes are good taxes, we do not know.

When the men who have got hold of Governments want to spend money, they do not create money; they get money from the people in one way or another. They tax land, they tax its produce, they tax the sale of the produce, they tax the movement, and the manufacture of the produce, and they again tax the movement and sale of the manufactured articles, and they tax the money earned from the sale of them.

And yet some crank cries that land-tax should be abolished, and unable to reason him out of his foolery, we seriously appoint a Committee to plod over the matter, a Committee consisting of a moon-faced chairman and twenty-seven stars. Since the moon and stars are stated to bear influence over the conduct of mankind, it is as well to appoint Government Committees on the basis of their number. That will mean also a wider distribution of public money among the hungry and vocal party or half-party men.

Independence—what does that word mean? From the Prime Minister down to the scavenger's youngest son, how much of it has any one of us got?—Independence has made us light-headed and destructive, and we speak of constructing a new order of things by destroying all that is blindly looked upon as old. Like men in a Chinese opium den who dream visions, our leaders visualise a class-less society, obeying them blindly, following them without criticism, sweeping away every thing that has come from the past, and repeating every day that India is the greatest land on earth and its present leaders the greatest men in the world. To reject everything ancient is supposed to be a sign of being up to date.

And land-tax is supposed to be ancient, and therefore is to be discarded. The theorist who conceived Democracy did not realise that it would end in purblind mobocracy combined with autocracy!

We have no call to disabuse the minds of self-conceited and cock-sure faddists. But our readers might be interested to know something of the genesis of land-tax in Mysore. The present land-tax is by no means ancient. It is comparatively modern. It is a tax on land based on the income from the land. It is the land-owner that pays it out of his share of the produce. The tenant and cultivator pays nothing to Government for protection.

Since Sir Visweswaraya's time it has been the fashion to decry the mode of agriculture prevailing in the State. But a European obser-

ver wrote in 1832, "From the little observation I was enabled to make as well as from what I learn't from others, I was struck with the cleanliness of the cultivation, with the quantity of manure used in the fields, and the apparent care with which manure was formed and preserved in pits made for the purpose in all the villages. This state of rural economy contrasts strongly with almost all other parts of India that I have visited, and indicates a conviction of a right in the soil which is rarely to be met with in other portions of the Deccan territory."

(To be continued). *Editor.*

GEORGE WASHINGTON

Few men ever told their wives more sweetly the news of a new job than a certain Virginia farmer, who wrote:

"You may believe me, my dear Patsy, when I assure you in the most solemn manner that so far from seeking the appointment I have used every endeavor in my power to avoid it, not only from my unwillingness to part with you and the family, but from a consciousness of it being a trust too great on my capacity, and that I should find more real happiness in one month with you than I have the most distant prospect of finding abroad, if my stay were to be seven times seven years!"

That's how George Washington broke the news of his appointment as Commander in Chief of the American Army to his wife.

The test of your personality is which you have first—friends or money.

Criticism is something you can avoid by saying nothing, doing nothing, and being nothing.

* * *

Open-Door Policy: In Washington a man just back from Moscow told friends that the front door of the American embassy was never locked. "Aren't there thieves in Moscow?" asked a surprissd listener.

"Oh, yes," he said, "there are thieves all right. But the penalty for being seen entering the American Embassy is stiffer than the penalty for larceny."

"Be pleasant until ten o'clock in the morning and the rest of the day will take care of itself."

* * *

"I can see how it might be possible for a man to look down upon the earth and be an atheist, but I cannot conceive how he could look up into the heavens and say there is no God."

A PROSPEROUS INSTITUTION

The Tenth Annual General Meeting of the Mandayam Banking and Insurance Company, Limited, was held on the 27th June 1948. The Chairman Sri R. Tirunarana Iyengar, Rtd. Asst. Commissioner, presided. Sri G. R. Josyer, M.A., F.R.E.S., Managing Director, presented the Report of the Directors and the Audited Balance Sheet and Profit and Loss statement.

The Chairman traced the career of the bank ever since it was founded ten years ago, and narrating the continuous prosperity of the bank from year to year,—disbursing a dividend to shareholders from the very first year, at the rate of 5% in the 1st year, 7½% in the 2nd and 3rd years, 10% in the next 4 years, and 15% per year during the last 3 years,—congratulated the Directors on their successful management, and hoped that the shareholders would find the year's working most satisfactory. After appreciative speechs by several shareholders, the audited balance sheet was unanimously approved by the meeting, and after making provision for various reserves, a dividend of 15% was declared for the year 1947. Messrs. R. Tirunarana Iyengar, B.A., G. R. Josyer, M.A., F.R.E.S., M. Venkata. krishnayya, B.A., LL.B., and R. A. Sampathkumarachar, B.A., were elected Directors for 1948, and the meeting terminated with a vote of thanks to the Chair.

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Speech delivered by His Highness Sri Jayachama rajendra Wadiyar Bahadur, G C B , G.C.S.I Maharaja of Mysore, on the occasion of the Attestation Parade at the Bangalore Palace Polo Ground, on *Wednesday. 30th June, 1948.*

Brigadier Bal, Officers and Men of the Mysore State Troops,

"It has given me genuine pleasure to be present here this morning and to witness the Attestation Parade that has just been held. I have been struck by the smartness you have displayed within a short term of training that you have had and I feel confident that under the guidance and supervision of your officers you will continue to show further improvement and be a credit to the organisation that you have now joined—the State Forces of Mysore. The Mysore troops have played a conspicuous part in many theatres of war in the past and have shown their fighting qualities to the satisfaction of all those who have seen them in service. I have no doubt that you will keep up the great traditions of the Mysore State Troops.

The oath of loyalty that you have now taken to serve the State and to defend loyally its interests and the interests of the Dominion of India will, I am sure, be faithfully observed, and all of you, irrespective of caste or creed, will discharge the obligations of your oath faithfully and fearlessly.

I wish you every success in the new life you have entered and I shall continue to follow the fortunes of every one of you individually in the great profession that you have so patriotically chosen as your life-career."

CURIOUS CURES

For twenty-seven years a man had suffered from acute asthma. Then one day he was completely cured when his wife pushed him on a swing while he held his breath. A "tall" story? Well, it's vouched for by Major Theodore Faithful, a consultant psychologist. He gave details of the cure to the British Fedaration of Psychologists' Executive Council in Sheffield

One old Sussex shepherd still carries a "cramp bone"—the patella bone of a sheep—which he says wards off attacks of cramp. And in some country districts people still believe that the breath of sheep is a cure for all lung diseases.

A few years ago a priest in Naples claimed to cure various internal complaints with dust. He made pills of dust taken from the reddish earth near Pozzuoli which contains traces of copper and sulphur. Professor Boinet, Marseilles declared in 1924 that he had successfully treated bad cases of lupus disease by permitting bees to sting the victims. Two persons who came to him for treatment were cured—one by 1,500 stings from bees, the other by 4,000 stings.

In Wales up to a few years ago, spiders' webs were still used for healing cuts. In Cardigan, in 1928, on the advice of a "wise woman", it was reported that a mouse was roasted alive and its pulverized ashes mixed in porridge taken by a boy who was ill.

At a church in Llandegla, Wales, fits used to be "cured" by transference from the patient to a fowl. The sufferer first washed his limbs in a sacred well, dropped four pence into it and walked around it three times, repeating the Lord's Prayer. Then a cock or a hen, according to the sex of the patient, was carried round the well. The patient lay down in the church near the bird until dawn, when he left after putting sixpence in the offertory box. If the bird died, the sickness was supposed to have been transferred to it.

An old treatment for gunshot wounds was the application of a concoction of boiled earthworms. Snails soaked in sugar were considered good for colds, and if you suffered from dropsy you drank wine in which woodlice had been soaked!

BRUTALITY TO COWS

The following letter addressed to the President, Municipal Council, Mysore, will speak for itself—

Dear Sir,

Yesterday about 11 a.m. the cowherd took out a valuable cow from my house for grazing with the herd. Half an hour later I was informed that some Municipal gangmen had captured it and dragged it to the pound in spite of protests. Immediately I sent the dues for securing its release. I was informed that it would not be returned before 3 p.m. as there was none to issue receipt. When the cow returned at 3 p.m. I was horrified to see a dozen bloody wounds on its body. As I was nursing its wounds I swore by Mahatma Gandhi's soul that I would protest to you against such organised savagery.

The cow is not a tiger or a serpent. It does not hurt anybody on the road. Tax-paying residents do not let them out to stray. No Municipal Council in its senses could capture, beat and impound milking cows which are on their way from the house to the herd.

The rat-pest in the city is unbearable. You are impotent to prevent it. The monkey havoc in the city is bad. You are impotent to prevent it. The cows are more harmless than men. They are in the city for the good of your taxpayers. And yet you have engaged a gang of brutal ruffians for molesting and ill-treating them. Don't you agree that it is cowardly?

If the Councillors did not speak of satya, ahimsa, and dharma, but were a set of cannibals, it would be understandable. If you don't want cows in the city, you should honestly say so instead of seeking to shed their blood. At a time when other Municipalities are resolving against cow-slaughter, and when the Ministers are going round purporting to improve the cattle wealth of the country, you are engaged in shedding their blood! What a shame to the city to have such a Council?

Cows are not a road-menace. The net income from capturing, beating, and impounding cattle is but little, and that little is tainted money. If there is anything in the world which represents the spirit of Mahatma Gandhi, it is the cow as the Mahatma's atma is conscious as you people contend, it should be cursing you each time when your ruffians capture, beat, wound, and impound a cow. I leave it at that. I don't wish to curse you. I know it is useless to plead with you to stop this foul practice as you are neither responsible nor responsive. You will name some road after Mahatma Gandhi for his atma-shanti, and go on beating and wounding the cows!

28-2 48 Yours sincerely,
G. R. JOSYER.

Curiously enough on the day this communication reached the President, the Council passed a resolution recommending to Government to legislate against cow-slaughter. There was no reference to its own brutality to cows. It is the duty of a Municipality to provide grazing grounds for its cows, just as it provides play grounds for its boys. The Municipal Council of Mysore has never thought of grazing grounds. But it has built cattle-pounds and engaged a band of brutal ruffians to capture cows forcibly, drag them to pounds with violence, and make some money thereby in order to mis-spend. One did not expect that under "democracy," local self-government could become so despicable.

Editor.

Copy to Sirdar Patel, Deputy Premier, and Dr. Rajendra Prasad, President of the Congress.

Like doctors who prescribe repeated injections for a chronic patient, we have to go on repeating the above till it probes the thick skin of the Municipal Council and cures its foul disease. The public would be interested to see how long the Council can remain brazen and unashamed, and prove callous to the miser[illegible] of cows and the clamour of the publi[illegible].

"Politics, Philosophy, & Phantasy"

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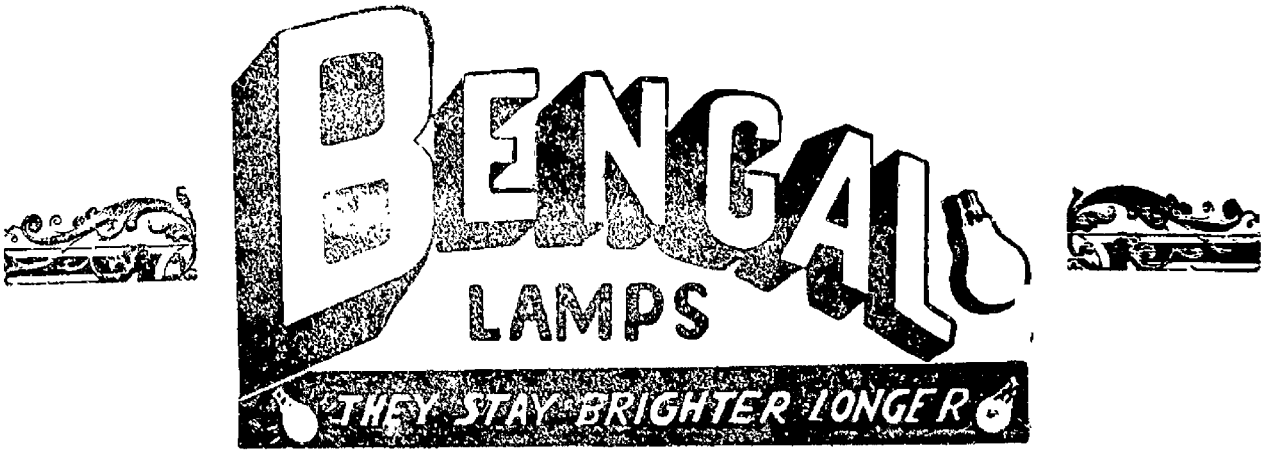

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LESSONS FROM THE DOG

Your dog will not eat except when he is hungry He will not drink unless he is thirsty He will not gorge himself. He leaves off when he has had enough. How many humans can equal that? Your dog may eat once, something that makes him miserably sick But he will let that form of food severely alone, henceforth and forever He has not human wisdom to tackle the same fare again and again, on the brilliant theory that perhaps this time it may not disagree with him!

When a dog's stomach is out of sorts he won't eat without paying ten dollars to a gastric specialist to be told to go light on eating for a day or two.

When dogs have anything to do, they do it with all their vigor and will But when there is nothing to do, they lie down and rest They do not fritter away their strength and their nerves, needlessly, like humans

At times when a male and a female dog are romping together, the barrier breaks down between frolic and anger The female, in a rage, may snap fiercely at the male Were another male to attack him thus there would be a furious dog-fight at once. Yet not one of the male dogs will attack a female, or so much as defend himself against the female's onslaught It is a little humiliating—is it not—to realize that the lowest dog has higher chivalry than has the lowest man? The police courts are full of wife beaters. But where is there an authentic case of a grown male dog attacking the female of his species?

Do you know why so few mad dogs are found in their master's homes? When a dog feels so-called rabies or other forms of madness coming on him, he escapes from home, if he can. And he puts as much distance as possible between him and the people he loves, before the biting mania shall have deprived him of power to distinguish between dogs and strangers A thousand authentic instances prove this

It is the same way when he feels death coming on He tries, with his last vestige of strength, to crawl away somewhere, to take himself out of the lives of those he loves and to burden them no more All this points to a Spartan pluck and to an acme of unselfishness which few humans could bring themselves to copy. If the dog is going to become a menace or a nuisance to any one, he is not going to inflict those he loves.

Perhaps in his adaptability can a dog set you the most striking example. Bring him to a strange house occupied by a family whose mode of life is totally different from anything to which he has been accustomed. In unbelievably short time, he is a member of the household, adapting himself to its thousand peculiarities, learning by instinct its customs and ways.

Given one tenth the chance that is afforded a human, a dog can be taught anything within the grasp of the canine mind in half the time and with twice the thoroughness that the average child can master it. And he will remember it much longer!

* * *

And yet the Mysore Municipality heroically destroys them and gloats over it. It provides an example of a blind deaf-mute Kabandha who swallows whatever comes within the sweep of his arms. It does not want the citizens to have any finer example before them than that. Ed.

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SOCIALISED MEDICINE

This is how it is in Britain The doctor got back to his office just at two o'clock. "How many?" he said to his nurse.

"Forty."

Casually, he put on his white jacket, and poked his head into the waiting room where the 40 patients sat. "Will those of you troubled with headache please stand," he said.

Six stood. The doctor took identical printed prescriptions out of his desk and handed one to each of the six and dismissed them.

Then he said, "Will those of you troubled with a cough please stand?" Another group got up, and again he handed them printed prescriptions and dismissed them

The others he took one by one into his private office for a few minutes. Two hours later the office was empty, the 40 patients gone! This was an average of three minutes to a patient.

"And that," Dr. Edward H. Ochsner of Chicago testified at the recent Wagner-Murry-Dingell bill hearings in Washington, "is how it is with socialized medicine in Britain."

In Germany, where they also had a compulsory system, some doctors did even better—80 to 40 patients in one hour!

This is how most doctors believe it will be here in America if our own womb-to-tomb compulsory health scheme becomes law! X.

How soon will our politicians copy this?

Ed.

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

A GOD-MADE MAN

Lord McGowan, chairman of Imperial Chemical Industries, who has been visiting South Africa to find out how his companies could help in the groundnuts scheme, is said to have a private fortune which runs into millions. Yet he once worked in a factory for five shillings a week! Glasgow-born, he is now 74 and has a one-word reply for those who ask him the secret of his success—"Work."

He succeeded the late Lord Melchett as chairman and managing director of I.C.I. in 1930, and has crossed the Atlantic more than 100 times. Trade follows this dynamic man wherever he goes, and he is probably the biggest business man in the world. I've never seen him without a cigar. In appearance he resembles the late Edgar Wallace. As Sir Harry McGown, he once wrote 800 letters to try to get jobs for two ex service men who had sought his aid! They got the jobs. A.

RIGHT HAND, LEFT HAND

To illustrate a point which arose during a discussion the othe day, a psychologist asked me why it was that a man nearly always searched through several pockets to find the matches he had first put away. I agreed that this was so, but could not provide the answer.

"Well," said the psychologist, "a right-handed person feels for his matches with his right hand. After he has found them he strikes a match with his right hand, which means that he holds the box in his left. He puts them back in his pocket with the left hand and on the left side. Next time he wants a light he starts feeling for them—with his right hand."

Observe a smoker next time you are with one—it's always the same—unless he uses a lighter, or borrows his matches. B.

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The Manager,
"Rationalist," Mysore.

The Rationalist.

Monday 12-7-1948.

IMITATION

II

Last week we promised to trace the genesis of land-tax in Mysore In ancient times the land tax was confined to so much per plough and did not exceed one pagoda on each. Lingayat Palayagars had long been in possession of Nagar, when in 1599 the Taluk of Shimoga was made over by the Raja of Anegundi to Hanmappa Naik, the first of the family of Tarikere Palayagars. Their capital was Sante Bednore, and the remains of tanks, temples, forts, and palaces erected by them are evidence that they enjoyed great power.

They raised the tax by about 10 per cent in some parts of the country, and up to 60 per cent in others. These exactions and family dissensions led to the invasion of Venkatappa Naik of Keladi and transfer of large territory to him. His son was the famous Shivappa Naik, whose name has come down to posterity by his revenue settlement called "ಶಿವಪ್ಪನಾಯಕನ ಶಿಸ್ತು." He commenced a regular survey of the provinces of Nagar and Shimoga, which lasted 16 years and concluded in 1660.

The principle he laid down was that Government should take 30 per cent of the gross produce, which he converted into money at the lowest rate known in his days, which at the present day would not exceed one fifth of the gross produce. The soil was taxed according to the quantity of seed required to sow it. But such lands were nevertheless separated into classes, and taxed differently. Garden lands were also classed under three heads, and were measured according to a standard carved upon a large stone still to be seen in the temple of Aghoreswarar near Ikkeri.

"These assessments were so judiciously formed," says a writer, "that if they had never been disturbed, this rich province might under a good Government have become the garden of the South of India." In the reign of a successor of Shivappa Naik, a Princess, in 1700 an increase of one-half a pagoda per cent was made, and in the time of her successor Shekhar Naik, a Soobah of Bijapur invaded the Nagar Province in 1736, and imposed an annual tribute of 12½ per cent on the lands. In the next reign of Basvappa Naik, the Mahratta army under Peshwa Nana Saheb, camping at Holehonnur, exacted a tribute of 25 per cent on the assessment of Shivappa Naik.

The province passed under Hyder Ali in 1763, and new taxes were imposed by his lieutenants. Tippu also imposed fresh taxes on artisans and a money tax in lieu of labourers for the repair of fortifications. Early in the 3rd Mysore war he levied a 7½ per cent tax for the cost of ware-housing tobacco, and at the end of the war made a 30% levy for payment to the British, thus raising land tax of Shivappa Naik by 80 to 90 per cent.

Subsequently in order to win over loyal supporters he presented Jahagirs to military chiefs whose agents collected extravagant amounts by way of taxes.

During Tippu's time taxes became so heavy that 85 per cent of the land lay fallow. During Purniah's time though owners of land had to pay a definite money tax, they were forced to cultivate other Government lands on half share basis payable in produce, but levied in money at a high rate of value, while the market rate was low.

It must be remembered that the basis of Government's land tax is not only sovereignty, and cost of protection, but the cost of pro-

vision of water required for irrigation. A considerable expense has to be incurred for the maintenance of tanks and watercourses leading from them, and for constructing canals from rivers and maintaining them. If it were not for that expense of capital and maintenance cost the land would not be irrigable at all. If we assume the right of sovereignty to be one-fourth of the crop, 20 per cent will not be an undue return for the cost of providing facilities for irrigation 45 per cent of the gross produce is the amount which the Mysore Government claims from lands irrigated by public works, and as long as the money payments are limited to the actual value of the produce in the market there can be no complaint.

" The assessments in Mysore, modified as they are by being regulated according to the price of corn, in the same way as in many parts of England and Scotland, do not press heavily on the people," writes an English observer.

(To be continued). *Editor.*

TWO DESERVING INSTITUTIONS

We have news that two Mysore Institutions have belied the hopes of their enemies; and justified the prayers of their well-wishers, the Sharada Vilas Institutions and the National Engineering Institute. The Sarada Vilas School was nursed to growth by that gallant patriot of the 19th century, Mr. M. Venkatakrishniah, who, as a Mysore product, was of the same type as that product of Gujarat, Mahatma Gandhi. But Mahatma Gandhi planted saplings, but could not tend them individually himself, and handed them over to the care of self-seeking, sanctimonious, mock-patriotic windbags. But Mr. Venkatakrishniah, with determined mind and rod in hand, tended his institutions himself, the Marimallappa's school, Sharada Vilas School, Anathalaya, which have kept his memory green, and made his name honoured. It is a tribute to his good work that the University has confiscated the Marimallappa's school and flaunts its brazen board in front of it. The Sharada Vilas school has developed into a College, and both in the High School and College sections has produced results which rank it among the finest educational institutions in the State.

The National Engineering Institute has also produced results which are so well-deserved by the distinguished persons who constitute its unpaid, honorary staff. We say unpaid, because the gentlemen don't call themselves honorary and at the same time receive substantial honoraria, like our Municipal and District Board and Legislative Presidents and other persons of that ilk.

One would expect that such institutions would receive the recognition and support that they justly deserve from Government. But no. While the Ministers proclaim that they want Educational Institutions to be started by the public, an overtly communalist Registrar, a covertly communalist Vice Chancellor, an *in camera* communalist University Council, and a one track mind communalist Director of Public Instruction, look upon them with antipathy. Even recognition is grudgingly given, if given, and grants are as low as possible, and are delayed as long as possible. If they were Muslim intitutions the Vice Chancellor would have jumped to their help. If they were Xian institutions the Registrar and the Director of Public Instruction would have placed all the State's resources at their feet. But since those who have undertaken what is primarily the State's responsibility happen to be Brahmins, these three autocratic Badshahs think they are rendering public service by treating them with contempt, disdain, and neglect. We are surprised that a "Popular Ministry" permits such conduct in its officers, and keeps such officers in key posts. We wonder whether the Congress High-

Command, or the Central Congress High-Command, can help to build a great nation by allowing such gutter-bred communalism even in the field of Education.

Let it not be assumed that we are pro-brahmin or anti-non-brahmin. We are neither pro-brahmin nor anti-non-brahmin. We are not anti-Xian, anti-Muslim, anti-Veerasaivar, anti-Vokkaligar, anti-Harijan, anti-Jew, anti-Arab or anti-Russian. We have good Xian friends, and we know that Moslems have fine qualities which they keep in their pockets like a bottle of scent for use on special occasions.

We wish to point out that communalistic officials and communalistic politicians are a danger to the Nation. The communities in a nation are like the parts of a body. The head and the middle and the feet may be at different levels when the body is standing. Two of them will be on a level when it is sitting; all three on a level when it is lieing. It is an error to think that any one of them is superior to the others or inferior to the others. If the body is to function they should co-oporate with each other. If you chain the feet or hands, or paralyse the middle, or the head gets a screw loose, the body becomes worthless. So is the Nation. Governments exist in order to check hatred and prevent disunion in the nation. If they idly see their own officers sow hatred and breed hatred, it is like a man seeing leprosy growing in his own body without rushing to a doctor and getting salvarsan injection or whatever else may be the latest cure. So we would urge the officials and Governments to beware of this leprosy!

Editor.

CATCHING OPPORTUNITIES

One morning in 1925 there arrived in New York a young Norwegian immigrant, Finn H Magnus. He rented a room for the night, and next morning sallied out in search of a low-cost breakfast Bewildered by the maze of city streets he got lost and never did find his room again, or recover the baggage he left there.

But he promptly went to work as a Brooklyn dock hand. Then, in turn, he was dishwasher elevator operator, factory stock clerk. He was learning the hard way.

Then he joined the Button Corporation of America and in nine years climbed from night machine operator to superintendent, and finally general manager. It was here he became interested in plastics.

One day Magnus tried to buy a harmonica. He couldn't find one because we were at war with Germany and Japan, our principal suppliers. Magnus decided to produce harmonicas himself, of plastics. He knew the German-made harmonica had 80 parts, requiring 150 operations to assemble. He would make his of fewer parts, with a sweeter tone.

After experimenting three years, Magnus developed a harmonica with only five parts, the assembling of which involves only seven operations and 15 seconds of time. Tolerances in the dies which he invented are probably the most exacting in the history of plastic molding.

Magnus may well make Newark, N J., the world's manufacturing center for harmonicas. And don't think that isn't Big Business. Germany and Japan supplied the United States with almost 32 000,000 mouth organs in 1936-1938. Sales value, $8,600,000 yearly! In business for slightly more than one year, Magnus already exports harmonicas to 83 foreign countries!

Magnus says: "I would like to dispel the mistaken impression that no further opportunities exist in this great country of ours."

BRUTALITY TO COWS

The following letter addressed to the President, Municipal Council, Mysore, will speak for itself—

Dear Sir,

Yesterday about 11 a.m. the cowherd took out a valuable cow from my house for grazing with the herd. Half an hour later I was informed that some Municipal gangmen had captured it and dragged it to the pound in spite of protests. Immediately I sent the dues for securing its release. I was informed that it would not be returned before 3 p.m. as there was none to issue receipt. When the cow returned at 3 p.m. I was horrified to see a dozen bloody wounds on its body. As I was nursing its wounds I swore by Mahatma Gandhi's soul that I would protest to you against such organised savagery.

The cow is not a tiger or a serpent. It does not hurt anybody on the road. Tax-paying residents do not let them out to stray. No Municipal Council in its senses could capture, beat and impound milking cows which are on their way from the house to the herd.

The rat-pest in the city is unbearable. You are impotent to prevent it. The monkey havoc in the city is bad. You are impotent to prevent it. The cows are more harmless than men. They are in the city for the good of your taxpayers. And yet you have engaged a gang of brutal ruffians for molesting and ill-treating them. Don't you agree that it is cowardly?

If the Councillors did not speak of satya, ahimsa, and dharma, but were a set of cannibals, it would be understandable. If you don't want cows in the city, you should honestly say so instead of seeking to shed their blood. At a time when other Municipalities are resolving against cow-slaughter, and when the Ministers are going round purporting to improve the cattle wealth of the country, you are engaged in shedding their blood! What a shame to the city to have such a Council?

Cows are not a road-menace. The net income from capturing, beating, and impounding cattle is but little, and that little is tainted money. If there is anything in the world which represents the spirit of Mahatma Gandhi, it is the cows. If the Mahatma's atma is conscious as you people contend, it should be cursing you each time when your ruffians capture, beat, wound, and impound a cow. I leave it at that. I don't wish to curse you, I know it is useless to plead with you to stop this foul practice as you are neither responsible nor responsive. You will name some road after Mahatma Gandhi for his atma-shanti, and go on beating and wounding the cows!

28-2-48 Yours sincerely,
G. R. JOSYER.

Curiously enough on the day this communication reached the President, the Council passed a resolution recommending to Government to legislate against cow-slaughter. There was no reference to its own brutality to cows. It is the duty of a Municipality to provide grazing grounds for its cows, just as it provides play grounds for its boys. The Municipal Council of Mysore has never thought of grazing grounds. But it has built cattle-pounds and engaged a band of brutal ruffians to capture cows forcibly, drag them to pounds with violence, and make some money thereby in order to mis-spend. One did not expect that under "democracy," local self-government could become so despicable.

Editor.

Copy to Sirdar Patel, Deputy Premier, and Dr. Rajendra Prasad, President of the Congress.

Like doctors who prescribe repeated injections for a chronic patient, we have to go on repeating the above till it probes the thick skin of the Municipal Council and cures its foul disease. The public would be interested to see how long the Council can remain brazen and unashamed, and prove callous to the misery of cows and the clamour of the public.

Editor.

"Politics, Philosophy, & Phantasy

G. R. JOSYER, M.A. HONS., F.R.E S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1929-39, EDITOR: YAJURVEDA II VOLS, & RIGVEDA PADA; EDITOR "RATIONALIST,

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

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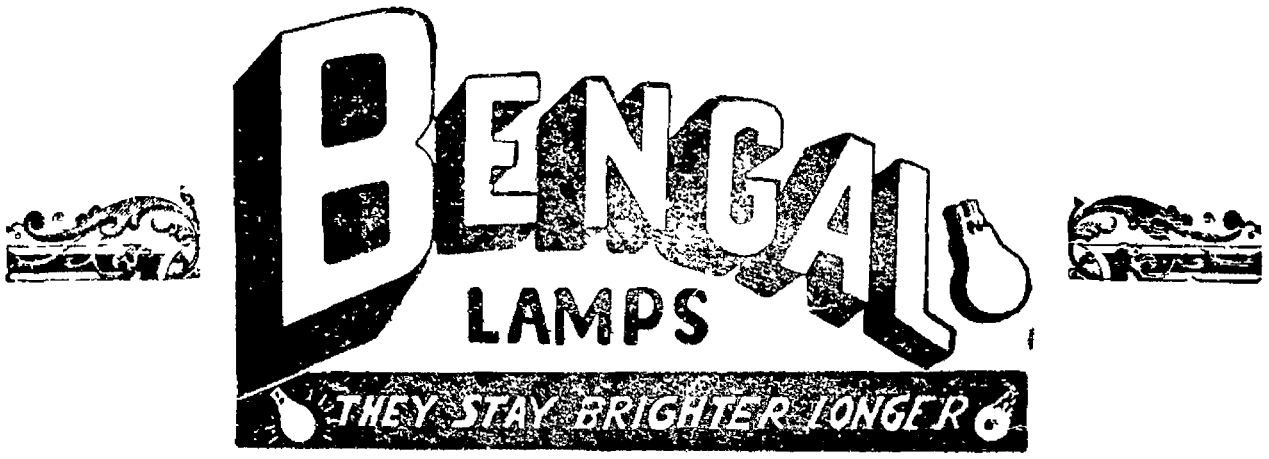

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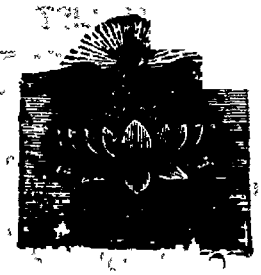

THE RATIONALIST

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NEW IDEAS

During the fighting for Messina, Sicily, a young American officer raced across a street to find shelter behind a wall. Then he noticed that his wrist watch was gone; the strap had broken and the watch lay in the cobbled street, which was swept by shell bursts

Crawling perilously out and back, he retrieved it. Then he vowed: ' When I get home, I'm going to make a strap that won't break."

He did, and the result is a business, started on $200 capital, which brings profits to its founder and a new product to thousands of consumers. After returning home, former Lieut Col. Henry J. Rand worked with chemists to find a composition that would not rot from perspiration or other moisture. They evolved one which used scrap nylon, and he christened it Nylast."

He sent samples to wholesalers and in three days had orders for 20.000. He sold ten times that many in the first five months. Two factories make the straps and ship them to Rand's Black Star Trading Company in New York City, where 18 men and women trim them, fit buckles, and ship them. The straps sell at $1,50 each, and Rand can't keep up with the orders.

Rand s experience is similar to that of many adventurous ex GIs, who have combined a little capital with a lot of imagination, ingenuity and perseverance.

An idea that has succeeded fabulously came to Lieut. Max Twentier while he was in a hospital in Italy. ' Millions of veterans, proud of their service," he reflected, ' will want something to identify them with their former outfits when they are back in civvies. How about a ring?"

He worked it out on paper: a seal ring large enough to carry a replica of the unit s shoulder paten, its nickname or motto, and an indication of its campaigns or beachhead invasions. He sent the drawing to his father, who got a jeweler to make some samples for Twentier s own First Armored Division. When these reached him in Italy his buddies ordered so many rings that his original investment of $480 was multiplied several times!

Back home, Twentier sent sample rings to the commanding generals of each of 105 units, inviting orders at $22,75 per ring. He arranged with the Army's Special Service to handle shipment through post exchanges. Months passed without a reply Then one division in Europe ordered 6600 rings and enclosed a check for $150 000 More orders followed, some running from $7000 to $15 000.

Twentier lacked a factory, materials workmen and know how to turn out rings in such quantities, but he had confidence Through friends he met Ed Burral, who had patents on new processes of jewelry manufacture. They incorporated as Twentier's, with headquarters in Bisbee, Ariz and hired 25 experienced jewelry workmen.

Last year Twentier's spent $50,000 on advertising Sears, Roebuck will devote considerable space in the Christmas catalogue to Twentier's merchandise, and will display it in the 640 Sears stores Twentier knows that the demand for war memento cannot last, and plans to develop permanent lines starting with college and fraternity jewelry. Sales indicate Twentier's will do a million dollar business in its first year!

To kill time on a troopship returning from the Pacific Technician Fourth Grade John G. Drury used his Army experience with charts to prepare a map of Japan with scenes that GIs knew best Buddies clamored, "Draw me one too." Drury went ashore with money for 282 maps in his pocket and the idea for an independent business in his head.

Converting his garage in North Hollywood, Calif, into a studio, he drew maps of Oahu, the Philippines, Okinawa, Japan and the European Theater of Operations. He selected the outstanding features of each, adding figures illustrating them, often humorously, with familiar aspects that had appealed to GIs. Blank spaces are left for the men to use to depict individual experiences.

Assisted by his wife and the wife of his partner, former Cpl. Richard G. Bryant, Drury frames, packs and ships reproductions of the maps, under the name of the Mem-O-Map Company. He is considering proposals to use the maps for cut-out puzzles and lamp shades, and he plans also to build up a more permanent line of souvenir maps of national parks and other vacation areas.

In Arlington, Va., during the war, Capt. Budd Mayer noticed that it was a long traipse from the residential districts to the shopping center. He saw a chance for an independent living for himself and wife when he left the Air Corps.

With $5500, partly saved, partly borrowed, he bought an old bus, ripped out the seats and installed cold and frozen food cabinets. Then he stocked up with items such as cheese, butter, eggs, meat, chicken, vegetables and ice cream. He named his delicatessen on wheels the Frostmobile, and in it he patrols Arlington's tree-shaded streets, his musical horn tooting "Merrily we roll along." Housewives enter from the rear, take what they want as they walk through, and pay as they leave by the front door.

When William A Conner returned to Dallas, Texas, after three years' Army service, a friend who is a health officer mentioned to him the difficulty of keeping restaurants clean; especially stoves, hoods and vents, which collect grease and become fire hazards. Conner studied the problem and came up with an ingenious answer; a kerosene-burning machine similar to the steam jenny that garages use to clean cars. Dirt and grease disappear before the high-pressure blast of steam. Conner mounted the jenny on a two-wheel trailer. He charges $35 and up for a complete steam cleaning, usually does two jobs a day.

Three Chicago boys—Sanford Izner, Harry Howard and Sanford Rosenbaum—based their venture on the fact that many young postwar parents lack the knowledge or the facilities for scientific baby feeding. The three pooled their savings to start Krib Katerers, Inc. Izner, a chemistry student, gathered information on infant care from hospitals, doctors and nurses. Meantime Howard and Rosenbaum put up a laboratory and glass-enclosed kitchen where filtered air is purified by ultraviolet rays. Here physician's diet prescriptions are filled under the supervision of two registered nurses. The exact amount for a single feeding is placed in a sterilized bottle with a sterilized nipple. The bottles—enough for 24 hours—are sealed in antiseptic containers marked with the formula, packed in dry ice and delivered in a refrigerated truck. An electric bottle-warmer is also supplied! The usual service costs from $4·50 to $6 per week.

Darwin J. Walter, Jr., is a restless little tyke who had the habit of standing in the rear seat of family automobile. One day he fell out into a Seattle street and narrowly escaped death. His father thereupon designed a "Junior Car Seat" of plywood, cushioned, with a belt to keep the child safe and a miniature steering wheel and foot pedals to keep him busy. It lifts him high enough to see out of windows. Taken out, fitted with wheels and handle, the seat becomes a baby cart!

Walter, who was a chief machinist's mate in the Navy, is turning out "Junior Car Seats" in his basement in Tacoma as fast as he can. He looks forward to purchasing machinery and hiring other veterans on a profit-sharing basis.

The Navy put Lieut. Edward Kern to running an officer's club in Bizerte—a job he knew nothing about. He studied the business and the more he learned the better he liked it. Now he has his own restaurant in New York where he serves French dishes he first encountered in Tunisia. Also, anyone in midtown New York who telephones before six o'clock may order from Kern a dinner delivered, ready to serve, at home. There is a choice of hot entrees, with the usual accompaniments, at $1·50 to $3.

In such fashion are veterans cutting fresh trails through the tangle of reconversion in America!

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The Rationalist.

Monday 19-7-1948.

IMITATION

III

While Purniah was Dewan a topographical survey of the country was made by Col. Mackenzie, as well as a Revenue survey by State officers. The whole extent of cultivated land in Mysore was 3 parts wet and 5 parts dry. The water courses taken from rivers and mountain torrents were 1832 in number. There were 19817 tanks, and 16371 wells.

The General average land-tax was usually about one third of the gross produce in Bangalore, Madhugiri, and Ashtagram. In Chitaldrug it was 18% higher, but labour there was cheaper. In Manjarabad it was 5 per cent higher.

The rates were not uniform but too individualistic. They were also greatly subject to the vagaries of the Patel and Shanbhog.

When the British Commission took control, the money rents were lowered in all cases where the authorities were satisfied that they were fixed at too high a rate, and the payments were made as easy as possible to the ryots, by abandoning the system of exacting the kists before the crops were gathered, and receiving them in 5 instalments from December onwards. This saved them from the grasp of the village usurers. With regard to Varum payment, or equal share for Government and ryot, the division was to be made in public, the ryot had the right of first choice, and all the straw was left to him.

In 1862 glaring defects were brought to the notice of the British Government by Commissioner Bowring, and it was ordered that the Bombay Revenue survey system should be introduced in the State.

The villages of each Taluk having been divided into groups according to their respective advantages of climates, markets and other particulars, and the relative values of the fields of each village having been determined from the classification of the soils, command of water for irrigation, or other extrinsic circumstances, the maximum rate to be levied on each discription of cultivation was then fixed. Then minimum rates were deducted according to the scale of inferiorty of the soil etc.

In 1891-2, the land tax was made payable in four equal instalments, from February to May in the western Districts, and from March to June in the eastern districts. Under the previous system in which the collections were from December to March, the tax having to be paid before the proceeds of the harvest were fully realized, agriculturists were often driven either to sell their crops at a disadvantage or raise loans on the mortgage of their crops.

It was due to this change that the official year was made thenceforward to commence from 1st July instead of from 1st April as before. The Revenue survey fixed specific rates of land tax in currency to be in force for 30 years, then to be revised according to the conditions existing at the times.

It is obvious from all this that the land-revenue system in Mysore has been the result of careful consideration and planning by successive public spirited administrators, and those who inveigh against it cannot be said to know what they are talking about. It is a simple tax, it is a direct tax, and it is a just tax: and it is not half as arbitrary, or half as absurd as many other taxes which present day Governments are imposing on the public without question.

Editor.

A WORTHY PAIR

Two eccentrics were out on their bicycles. Suddenly one of them stopped, jumped off, and let all the air out of his back tyre.

"Why do that?" asked the other.

"The saddle's too high," said his companion.

"Lend me a spanner," demanded the second cyclist. He wrenched loose the bolt on the handlebars of his bicycle, twisted the bars back to front and tightened up the bolt again.

"What' going on?" asked the other.

"I'm going back," answered the second. "I m not cycling with a fool like you."

CENSUS PRANKS

An official conducting a Government quiz called on Mrs. Jones and asked her what she did with herself all day.

"I keep the house clean, cook the meals, wash the dishes, do the laundry, mend the clothes, and queue for food," she replied.

The official thanked her and made an entry in his notebook: "Mrs. Jones—housewife—no occupation."

"THE RATIONALIST."

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The Manager,
"RATIONALIST"
Chamaraja Road, Mysore.

ADVANTAGE OF SHAVING

Two revellers approached a railway booking office window. One was carrying his friend in his arms. The weight caused him to stagger.

"Single, Manchester," he said.

The clerk studied the money that was handed to him.

"Wait a minute," he sa d "You only gave me the price of one ticket. How about your friend?"

The first man looked fondly at the fellow he was carrying.

"He's only a baby, mister," he explained. "Only four years old."

The astounded clerk took a second look.

"Four years old my eye!" he cried "Why, this fellow you're carrying is over six feet tall, weighs about fourteen stone—and has a beard as thick as a mattress"

The ticket buyer dropped his burden unceremoniously.

"You idiot!" he howled at his pal. "I told you to shave!"

IDENTIFICATION

"How you've changed! You used to have thick black hair and now you're bald. You used to have a ruddy complexion and now you're pale. You used to be stocky and now you re thin. I'm surprised, Mr. Gordon."

"But I am not Mr. Gordon."

"Oh! You have even changed your name!"

REPRINTS AND BOOKLETS.

1.	**A Victorian Statesman**	0—4—0
2.	**Winston Churchill**	0—4—0
3.	**Philosophy & Philosophers**	0—4—0
4.	**Problem of Wealth**	0—2—0
5.	**The Tree of Happiness**	0—1—0
6.	**ಗಾಯತ್ರೀ ರಾಮಾಯಣ**	0—2—6
7.	**Small-pox and its treatment in VedicTimes**	0—2—0

BRUTALITY TO COWS

The following letter addressed to the President, Municipal Council, Mysore, will speak for itself—

Dear Sir,

Yesterday about 11 a m. the cowherd took out a valuable cow from my house for grazing with the herd. Half an hour later I was informed that some Municipal gangmen had captured it and dragged it to the pound in spite of protests. Immediately I sent the dues for securing its release. I was informed that it would not be returned before 3 p.m. as there was none to issue receipt. When the cow returned at 3 p m. I was horrified to see a dozen bloody wounds on its body. As I was nursing its wounds I swore by Mahatma Gandhi's soul that I would protest to you against such organised savagery.

The cow is not a tiger or a serpent. It does noe uhrt anybody on the road. Tax-paying residents do not let th m out to stray. No Municipal Council in its senses could capture, beat and impound milking cows wh ch are on their way from the house to the herd.

The rat-pest in the city is unbearable. You are impotent to prevent it. The monkey havoc in the city is bad. You are impotent to prevent it. The cows are more harmless than men. They are in the city for the good of your taxpayers. And yet you have engaged a gang of brutal ruffians for molesting and ill-treating them. Don't you agree that it is cowardly?

If the Councillors did not speak of satya, ahimsa, and dharma, but were a set of cannibals, it would be understandable. If you don't want cows in the city, you should honestly say so instead of seeking to shed their blood. At a time when other Municipalities are resolving against cow-slaughter, and when the Ministers are going round purporting to improve the cattle wealth of the country, you are engaged in shedding their blood! What a shame to the city to have such a Council?

Cows are not a road-menace. The net income from capturing, beating, and impounding cattle is but little, and that little is tainted money. If there is anything in the world which represents the spirit of Mahatma Gandhi, it is the cows. If the Mahatma's atma is conscious as you people contend, it should be cursing you each time when you rufians capture, beat, wound, and impound a cow. I leave it at that. I don't wish to curse you. I know it is useless to plead with you to stop this foul practice as you are neither responsible nor responsive. You will name some road after Mahatma Gandhi for his atma-shanti, and go on beating and wounding the cows!

28-2 48 Yours sincerely,
G. R. JOSYER.

Curiously enough on the day this communication reached the President, the Council passed a resolution recommending to Government to legislate against cow-slaughter. There was no reference to its own brutality to cows. It is the duty of a Municipality to provide grazing grounds for its cows, just as it provides play grounds for its boys. The Municipal Council of Mysore has never thought of grazing grounds. But it has built cattle-pounds and engaged a band of brutal ruffians to capture cows forcibly, drag them to pounds with violence, and make some money thereby in order to mis-spend. One did not expect that under "democracy," local self-government could become so despicable.

Editor.

Copy to Sirdar Patel, Deputy Premier, and Dr. Rajendra Prasad, President of the Congress.

Like doctors who prescribe repeated injections for a chronic patient, we have to go on repeating the above till it probes the thick skin of the Municipal Council and cures its foul disease. The public would be interested to see how long the Council can remain brazen and unashamed, and prove callous to the misery of cows and the clamour of the public.

Editor

IGNORANGE IS BLISS

"Once and for all I want to know who is boss in his house," the irate husband demanded.

"You'll be so much happier if you don't try to find out," replied his wife, sweetly.

MUSICAL GENIUS

A man had a 'cello with one string and used to play on it for hours on end, always holding his finger in the same place. For months and months his wife had to listen to his excruciating noises. Finally, in desperation, she said "You know, I've noticed that other 'cellos have four strings, and the players move their fingers about all the time."

The man stopped his playing for a moment and said, impatiently: "Of course the others have four strings and move their fingers about all the time. They are looking for the place. I've found it.

CONTENTED MIND

For years, Grandpa Tubbs had been stubborn and crabbed. No one in the village could please him. Then, overnight, he changed. Gentleness and optimism twinkled about him. The villagers were amazed. "Grandpa," he was asked, "what caused you to change so suddenly?"

"Well, sir," the old man replied, "I've been striving all my life for a contented mind. It's done no good; so I've just decided to be contented without it."

* * *

Conditioned calm When asked why he never got excited no matter what went wrong, a man replied: "Oh, it's just a matter of environment. You see, I have a wife, five children, two dogs and a cigarette lighter."

Kolar Gold Field

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Year	No. of persons employed (excluding supervision).	Wages bill	Statutory payments and money value of other benefits.	Total	Production - Tons of ore milled.
1939	25,222	78,89,895	1,70,467	80,60,362	8,01,787
1940	26,079	79,55,733	2,78,800	82,34,533	7,61,408
1941	25,506	86,62,597	4,15,173	90,77,770	8,04,086
1942	23,956	92,11,192	4,57,373	96,68,565	6,39,417
1943	21,803	96,60,918	3,57,413	1,00,18,331	6,51,849
1944	18,920	88,11,551	3,59,653	91,71,204	4,69,884
1945	17,237	86,04,301	7,35,373	93,39,674	4,50,507
1946	18,806	99,48,750	6,45,547	1,05,94,297	4,12,041
1947	20,559	1,63,47,972	6,74,933	1,70,22,905	5,08,217

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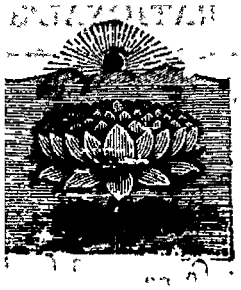

THE RATIONALIST

A weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VIII No. 45] MONDAY 26—7—1948 [PRICE 0—1—6

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CURING RACIAL PREJUDICE

A Familiar sight around New York is a pink-cheeked white-haired man known to many citizens as "Gabriel" or "The Pied Piper." He is generally seen leeading a miscellaneous group of 30 or 40 persons and keeping them together by an occasional toot on a Swedish hunting horn.

This sprightly old gentleman is a Methodist minister, Clarance V. Howell, who for 25 years has been waging a unique war against racial, national and religious prejudice.

Early in the 1920's he went along on a commercial sight-seeing tour through New York's Chinatown At Mott Street the conductor plunged into a Fu Manchu routine. "Young white girls are lured up there and taught to smoke opium," the conductor said, pointing to a dark stairway. "Two high school kids they enticed into the place last year were murdered and cut in pieces." The tourists gaped. Chinese who had stopped to listen became angry.

Disturbed by the ill-will the tour created, Mr. Howell returned to Chinatown the next day. He learned that the "opium den" was the home of a respectable merchant, and that an alleged murderers' hangout was really the meeting place of a Chinese Masonic Lodge. He met Chinatown leaders who were furiously indignant about the constant libelling of their community—which, in fact, had a lower crime rate than any other downtown area!

With the co-operation of these new Chinese friends, he arranged his own Chinatown tour It included seeing something of its art, visiting its temples, clubrooms and theaters, and meeting people on a friendly, informal basis. The tour I took ended with a visit to the Chinese Musical Association, where amateurs ranging from college professors to laundrymen, played "Moonlight Over the Lake" on two two-stringed fiddles, drums and butterfly harps. The visitors were allowed to try the strange instruments. The good time had by all was more effective in promoting friendly understanding of the Chinese than a dozen volumes!

Mr. Howell's theory is that when people have a chance really to know and appreciate one another prejudice dies. To this end he has organized some 60 sight-seeing tours—he calls them "Reconciliation Trips"—to give people a glimpse of others' homes, culture and places of worship, and a chance to make friends in circles remote from their daily lives.

Mr. Howell has taken groups on tours around town to meet Italians, Syrians, Puerto Ricans and American Indians. He has escorted Christians to synagogues and to home-celebrations of Jewish festivals Once he took 115 Protestant ministers to a Catholic Mass with the service explained to them by a priest.

New York's benevolent Pied Piper, who grew up in Michigan and Ontario, has escorted more than 92 000 people in his Reconciliation Trips. He conceived the idea in 1921, when he had been asked to escort a group of clergymen to various radical labor headquarters so that they could convert leaders dazzled by the Revolution. No conversions resulted from the trip, but Mr. Howell began to realize how much hatred grows out of misunderstanding, and that friendship-building tours would really help people to understand one another.

Before long Mr. Howell ran headlong into another prejudice. When he first came to New York he had been naively pleased to see the words "Christians Only" in so many Help Wanted advertisements. He thought that the phrase meant "Christians" in the evangelical sense, but he finally realized that these advertisers meant to exclude Jewish applicants.

The Methodist minister's reply to this was another tour. Since then he has taken thousands of Christians to attend Jewish services and meet prominent rabbis. His parties often go to the Jewish Theological Seminary, where they learn about the poetic side of the faith from the ancient treasures in the museum.

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

"On one trip the Christians and the Jews made out lists of faults that each saw in the other group," Mr. Howell said. "Strangely enough, they just about coincided. The Christians thought the Jews conceited, exclusive and too sure of themselves as the favorites of God. These were exactly the same faults that the Jews saw in the Christians. A frank and friendly discussion cleared up a number of wrong ideas."

One popular Reconciliation Trip covers several Oriental religions. The party visits an exquisite little Buddhist temple hidden behind a brownstone front, attends a service in a Brooklyn mosque, and hears a talk by a yellow-robed holy man from India!

"I've never known anyone to change his religion as the result of a Reconciliation Trip," Mr. Howell remarked, "but I have known people to lose the idea that their church has a corner on righteousness."

During the depression the Methodist Church had to withdraw its financial support. Since then Mr. Howell has carried on with the help of a board of directors including people of many religious beliefs. A small fee is charged for the trips; outside contributions cover the rest of the expenses. Mr. Howell lives as frugally as a church cricket. A $25-a-month basement serves him as both home and office.

Despite his bleak surroundings, he appears to be a thoroughly happy man. Over 60, he has a vigor that many people 30 years younger might envy. "I have to watch myself on the tours," he remarked. "I walk so fast sometimes that I run away from the college students."

Recently, with an eye to improving race relations, Mr. Howell has emphasized trips to Harlem. The parties study the overcrowded housing conditions; they visit the headquarters of the Brotherhood of Sleeping-Car Porters, and talk with Negro artists, writers and social workers.

Although Reconciliation Trips are open to everybody, the majority of the participants are teachers and students. Professor Wilbur C. Hallenbeck of Teachers College, Columbia University, gives an extra point of credit to students in his sociology classes who take at least three of these trips. Also, at least five trips are a required part of the curriculum in several nurses' training schools. "Nurses cannot afford prejudice," the superintendent of one of the schools said, "We feel there is no profession in which the need for a sympathetic attitude toward all people is more important."

The old gentleman with the horn has two ambitions. The first is to see Reconciliation Trips organized in other cities. The second is to see the day when they won't be needed! X.

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Monday 26-7-1948.

JUSTICE

Justice seems to be the absorbing topic wherever two people meet in Mysore today. One did not think that within the first year of Independence Justice would become so much the object of pity. Drowpadi in Dwapara Yuga was manhandled by Dusshasana and by Shakuni. But Justice in Kaliyuga seems to be being manhandled by all the Kowravas and also the Pandavas together, like the women who are said to be manhandled by Razakars in Hyderabad!

To those who feel that Justice or Dharma is decaying, and Adharma is on the rise, we would recall that hopeful stanza of the Bhagavad Geeta,

" ಯದಾ ಯದಾಹಿ ಧರ್ಮಸ್ಯ ಗ್ಲಾನಿರ್ಭವತಿ ಭಾರತ ।
ಅಭ್ಯುತ್ಥಾನಮಧರ್ಮಸ್ಯ ತದಾತ್ಮಾನಂ ಸೃಜಾಮ್ಯಹಂ ॥"

" *Yada Yadahidharmasya glanirbhavati Bharata !*
Abhyuththanamadharmasya tadatmanam Srijamyaham ॥"

"Whenever Justice goes into decay, and injustice becomes ascendant, then I create myself in human shape."

That is the teaching of our Hindu culture. And if "Independence" does not seek the death of Hindu culture, the solace, hope, inspiration, offered by that culture will still be ours. That is more than what we can get by frantic appeals to U.N.——Committees and Assemblies.

Regarding "Justice", we have no wish to fling our stone and make muddier an already muddy pool. What we say should be like drops of water falling on the oiled feathers of a dove. Therefore we content ourselves with giving one or two pictures of Justice portrayed by the eminent.

First Sheridan. The setting is the trial of Warren Hastings in the House of Lords. Sheridan appealing for judgment against Hastings portrays Justice:

"But while I call for justice upon the prisoner, I sincerely desire to render him justice. It would indeed distress me could I imagine that the weight and consequence of the House of Commons, who are a party in this prosecution, could operate in the slightest degree to his prejudice; but I entertain no such solicitude or apprehension. It is the glory of the constitution under which we live that no man can be punished without guilt, and this guilt must be publicly demonstrated by a series of clear, legal, manifest evidence, so that nothing dark, nothing oblique, nothing authoritative, nothing insidious shall work to the detriment of the subject. It is not the peering suspicion of apprehended guilt, it is not any popular abhorrence of its widespread consequences, it is not the secret consciousness in the bosom of the judge, which can excite the vengeance of the law, and authorise its infliction! No; in this good land, as high as it is happy, because as just as it is free, all is definite, equitable, and exact. The laws must be satisfied before they are incurred; and ere a hair of the head can be plucked to the ground, *legal guilt* must be established by *legal proof*.

That is the shape of Justice. Then he portrays the nature of Justice:

"But, my Lords, do you the Judges of this land, and the expounders of its rightful laws—do you approve of this mockery and call it the character of justice, which takes the form of right to excite wrong? No, my Lords, justice is not this halt and miserable object; it is not

the ineffective bauble of an Indian pagod, it is not the portentous phantom of dispair; it is not like any fabled monster, formed in the eclipse of reason, and found in some unhallowed grove of superstitious darkness and political dismay! No, my Lords. In the happy reverse of all this, I turn from the disgusting charicature to the real image! *Justice* I have now before me august and pure! The abstract idea of all that would be perfect in the spirits and the aspirings of men! where the mind rises; where the heart expands; where the coun enance is ever placid and benign: where her favourite attitude is to stoop to the unfortunate to hear their cry and to help them; to rescue and relieve, to succour and save; majestic from its mercy, venerable from its utility; uplifted without pride; firm, without obduracy; beneficent in each preference; lovely, though in her frown!"

Then in Shakespeare we find the apparel of Justice. The scene is the trial of Antonio in the Ducal Court of Venice. Portia is addressing Shylock:

"The Quality of mercy is not strained; it droppeth, as the gentle rain from heaven upon the place beneath: it is twice bless'd; it blesseth him that gives and him that takes: 'tis mightiest in the mightiest; it becomes the throned monarch better than his crown; his sceptre shows the force of temporal power, the attribute to awe and majesty, wherein doth sit the dread and fear of kings; but Mercy is above this sceptred sway—it is enthroned in the hearts of kings—it is an attribute to God himself; and earthly power doth then show likest God's, when mercy seasons justice; therefore, Jew, though Justice be thy plea, consider this—that, in the course of Justice, none of us should see salvation: we do pray for mercy: and that same prayer doth teach us all to render the deeds of mercy."

These remarks should provide good food for thought for Judges and people alike!

Editor,

OSCAR WILDE

"Duty is what we expect from others."

"I can resist everything except temptation."

"I must decline your invitation owing to subsequent engagement."

"I beg your pardon, I didn't recognize you; —I've changed a lot."

"The tragedy of old age is not that one is old, but that one is young."

"Nothing succeeds like excess."

Never put off till tomorrow what you can do the day after.

Give me the luxuries, and I can dispense with the necessities.

The proper basis for marriage is a mutual misunderstanding.

In this world there are only two tragedies. One is not getting what one wants, and the other is getting it. The last is much the worse, the last is a real tragedy."

* * *

"One day a humble little man came to his door, and said, I have called about the taxes."

"Taxes! why should I pay taxes?" Wilde replied with majestic indignation.

"But sir, you are the householder here, are you not? you live here, you sleep here?"

"Ah, yes, but, you see, I sleep very badly."

* * *

"I was working on the proof of one of my poems all the morning, and took out a comma. In the afternoon I put it back."

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SRI SRI C. R.

We are told that Sri Sri C. Rajagopalachari, Gevernor General,—should we say "His Excellency,"—and if "His Excellency", why not "G.C.S.I., G.C.I.E., P.C.?" How much of these things have we retained, and how much have we discarded? And if we have discarded the latter as a British relic, how can we retain the former?:—therefore, Sri Sri C. Rajagopalachari, Governor General, we are told, is visiting Mysore shortly. Once he came with Mahatma Gandhi. And once he came as Premier, during the Mirza regime, to dispose of Madras files in the quiet of Mysore. Now he comes as the Uncrowned Head of India. Or is it as the Crowned Head? When he comes here, we hope the Congress Municipal Councillors, who will seek to hobnob with him, will show him, (1) the "road" leading to the Sharadavilas College, on which a thousand students have to walk daily with disgust and shame at the Municipality, (2) Sunnadakeri, (3) the Councillor who took Rs. 25000 of public money and brought 25 buffelos which yeild *one seer a day each*—just enough for the Congress Councillors' coffee, —and (4) show him also the list of sites which the "habitually khaddar wearing" Councillors have taken at cheap rates in the names of themselves and the members of their families, —Premier Kak is being tried for getting sites cheaply at Cashmir,—and then let the world hear the cynical compliments which he will bestow on them!

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Rs. 6—0—0 each.

The Manager,
"Rationalist," Mysore.

ASHAMED

As I scanned the shelves of the general store in a tiny Colorado town looking for things to take along in the car, I noticed that there were no prices on either the articles or the shelves, only a few cryptic letters. And when I asked the proprietor a bespectacled bald man of about 65, the price of the items I had selected, he practically whispered the answers

"Why don't you mark things so customers won't have to keep bothering you?" I asked as he counted out my change.

"Before the war I did," he replied. "But now to tell you the truth, ma'am, I'm ashamed to write the *turrible* high prices on the stuff."

X.

But our Mysore merchants have no such shame

OLD CAR, OLD FRIEND

While spending several weeks with a friend on his parents' large farm in Oregon, I noticed that his dad put in an hour or so every day washing or polishing an ancient Model T. Ford. Its shining brass and lustrous black body contrasted oddly with his new station wagon and sedan, which he never cleaned. One day I asked him about it.

There was a faraway look in his eyes as he replied. "Well, son, 25 years ago this car was all I had. It brought me here from Oklahama and helped me in getting a job so I could save enough money to buy me a little plot of ground. It helped me to meet a certain girl and one day brought her here from the church as my wife. It took her to the hospital twice, and each time brought her back with a bouncing baby boy. It took my produce to market and helped in building this farm to what it is now. . . . This isn't just an old car you see here son. It is an old friend, and I'm not one to forget an old friend!"

X.

BRUTALITY TO COWS

The following letter addressed to the President, Municipal Council, Mysore, will speak for itself—

Dear Sir,

Yesterday about 11 a m the cowherd took out a valuable cow from my house for grazing with the herd. Half an hour later I was informed that some Municipal gangmen had captured it and dragged it to the pound in spite of protests. Immediately I sent the dues for securing its release. I was informed that it would not be returned before 8 p.m. as there was none to issue receipt. When the cow returned at 8 p m. I was horrified to see a dozen bloody wounds on its body. As I was nursing its wounds I swore by Mahatma Gandhi's soul that I would protest to you against such organised savagery

The cow is not a tiger or a serpent. It does not hurt anybody on the road. Tax-paying residents do not let them out to stray. No Municipal Council in its senses could capture, beat and impound milking cows which are on their way from the house to the herd.

The rat-pest in the city is unbearable. You are impotent to prevent it. The monkey havoc in the city is bad. You are impotent to prevent it. The cows are more harmless than men. They are in the city for the good of your taxpayers. And yet you have engaged a gang of brutal ruffians for molesting and ill-treating them. Don't you agree that it is cowardly?

If the Councillors did not speak of satya, ahimsa, and dharma, but were a set of cannibals, it would be understandable. If you don't want cows in the city, you should honestly say so instead of seeking to shed their blood. At a time when other Municipalities are resolving against cow-slaughter, and when the Ministers are going round purporting to improve the cattle wealth of the country, you are engaged in shedding their blood! What a shame to the city to have such a Council?

Cows are not a road-menace. The net income from capturing, beating, and impounding cattle is but little, and that little is tainted money. If there is anything in the world which represents the spirit of Mahatma Gandhi, it is the cows. If the Mahatma's atma is conscious as you people contend, it should be cursing you each time when your ruffians capture, beat, wound, and impound a cow. I leave it at that. I don't wish to curse you, I know it is useless to plead with you to stop this foul practice as you are neither responsible nor responsive. You will name some road after Mahatma Gandhi for his atma-shanti, and go on beating and wounding the cows!

28-2 48 Yours sincerely,
G. R. JOSYER

Curiously enough on the day this communication reached the President, the Council passed a resolution recommending to Government to legislate against cow-slaughter. There was no reference to its own brutality to cows. It is the duty of a Municipality to provide grazing grounds for its cows, just as it provides play grounds for its boys. The Municipal Council of Mysore has never thought of grazing grounds. But it has built cattle-pounds and engaged a band of brutal ruffians to capture cows forcibly, drag them to pounds with violence, and make some money thereby in order to mis-spend. One did not expect that under "democracy," local self-government could become so despicable.

Editor.

Copy to Sirdar Patel, Deputy Premier, and Dr. Rajendra Prasad, President of the Congress.

Like doctors who prescribe repeated injections for a chronic patient, we have to go on repeating the above till it probes the thick skin of the Municipal Council and cures its foul disease. The public would be interested to see how long the Council can remain brazen and unashamed, and prove callous to the misery of cows and the clamour of the public.

Editor.

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